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JEHOVAH,
THE
COVENANT NAME OF GOD;

OR,
GOD IN CHRIST, IN THE NAME JEHOVAH.

Jehovah-Jireh.



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CHAPTER XIX.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"The word of JEHOVAH came expressly unto Ezekiel."
EZEK. i. 8.

"The hand of JEHOVAH was strong upon me."
IBID. iii. 14.

HE Prophet Ezekiel was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin, king of Judah, in the time of the first taking of Jerusalem (2 Kings xxiv., 2 Chron. xxxvi.), eleven years before the final destruction of Jerusalem, in the reign of Zedekiah. The sons of the good king Josiah were wicked princes, and brought down the vengeance of heaven upon the nation, and upon themselves. This prophet's commission was to foretell the final captivity, the destruction of the holy city, the call of the Gentiles, and reign of the Messiah. The holiness, zeal, and consecration of the good king Josiah seemed to be an extreme aggravation of the sins of his sons, and of the nation. This history of the kings reveals to us the responsibility of authority—the account that is demanded of those who assume it. As we read these dreadful voices of JEHOVAH — of the great "Angel of the Covenant," voices almost too terrible to comprehend ;

GOD IN CHRIST,

captivities and exiles of the holy people; these
s and ruins of "the holy nation," we can only
nt for them upon the position assumed. The
Ruler of the universe demands a reckoning
(xxiii. 8, 9, 10). Some are called to special com-
ons, as Noah, Abraham, Moses, Elijah, David,
ul; and God upholds them in them by special
—coerces them to obedience to fulfil His will. But
ot all who are called by the same persistence of
: all are called in Christ, but if God suffers
to reject the call for the display of absolute
this does not lessen the doctrine of Infinite

Justice balances the scale, which attribute is
ess, under the direction of Infinite Wisdom.
may we understand these voices in Ezekiel,—
reprehension, but love surpassing knowledge.

Spirit of the JEHOVAH fell upon me, and
into me, Speak; Thus saith the JEHOVAH "
. xi. 5). "I wrought for *my name's sake*, that
uld not be polluted before the heathen" (Ezek.
, 22, 44). Spiritual authority is alone from

These falling kingdoms suggest these reflec-

purpose here is not at all to go into the writ-
of the Prophets; suffice it to say, they lived
the theocracy of JEHOVAH; and my purpose
give, if possible, a new form of expression, if I
not say version, of the reading of the Word of
nder that name. The name governs this book,
does all others of the sacred writings; the
to Ezekiel came from JEHOVAH. He is the
ing Deity of the Bible, of the antediluvian

page, of the Patriarchal Church, of the writings of Moses, of the Judges, of Samuel, of David, of the Prophets, of the Evangelists; for when He said, "The Son of man is LORD, or the JEHOVAH of the Sabbath day" (Matt. xii. 8), He connected His humanity with His divinity, declared Himself to be the JEHOVAH of the Old Testament, of the law as given at Sinai; He who delivers us from the bondage of the letter of the law. None but "the Deliverer," God the Saviour and Redeemer, could do this.

"The Son of Man hath power on earth to forgive sins" (Matt. ix. 6). Here, again, is the humanity and Divinity, for none but the God who was made sin for us can forgive sin. And if my reader will trace this designation of Himself, "The Son of Man," throughout the Gospels, he will find it connected with the power and the prerogatives of the Almighty.

The name JEHOVAH governs no less the Epistles; and, as I have shown, and shall still show, the Divine Being of the Book of Revelation is the JEHOVAH of the whole Bible: "I am Alpha and Omega, the beginning and the ending, saith the JEHOVAH, which is, and which was, and which is to come, the Almighty."

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;" or, the faithful witness—"and have the keys of hell and of death." The Divine Being, who so solemnly consecrated Ezekiel to the prophetic office, "The hand of the JEHOVAH was there upon me;" . . . "The appearance of the likeness of the glory of the JEHOVAH" (Ezek. i. 3, 28); "The hand of the

JEHOVAH GOD fell there upon me (Ezek. viii. 1); I say this was the same Being who consecrated John to office. It matters not whether we are captives in Mesopotamia, upon the banks of the river Chebar, or prisoners in the Isle of Patmos, the JEHOVAH GOD, the JEHOVAH and Saviour Jesus Christ is there, "the same yesterday, and to-day, and for ever." He ever stands a mighty Monitor, to apprise of sin, to warn of danger, to acquaint of duty. A Judge, a Friend, a Saviour still. Let the second, third, fourth, and sixth chapters be read here, and the sinful nature of the family of man will be apparent. But there is a peculiar feature in this book, I would have my readers well observe. The commission was given to Ezekiel under the emphatic name, "The Son of Man," under this form of expression, "The word of the JEHOVAH came unto me, saying, *Son of Man.*" This, more than a hundred times repeated, was a prophetic type of the humanity of the God-man. I have shown how Christ took up the theme, and connected them in the New Testament. Let us do the same, for the Anointed One, Christ, was God. His commission was to the human race, to "a rebellious house. Most rebellious." "Thus saith the JEHOVAH GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake."

"I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

“And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

“And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses” (Ezek. xxxvi. 26).

This was Christ's commission: no human system of reform, but spiritual regeneration, sanctification, and redemption. Sinner, do you know these great truths, that our redemption does not stand in ourselves, but in the blood of Christ? “None can by any means redeem his brother, nor give to God a ransom for him: for the redemption of the soul is precious” (Psa. xlix.). Doubtless St. Peter spoke from this passage when it was fulfilled: “Ye were not redeemed with corruptible things; . . . but with the precious blood of Christ” (1 Pet. i. 19). Neither does our salvation stand in ourselves, but in the blood of Christ. It was the blood upon the posts of the houses that saved the Israelites. “Fear ye not, stand still, and see the salvation of the JEHOVAH.” Our regeneration does not stand in ourselves, but in the blood of Christ, in the blood that bought back to us the Spirit of God. Our justification does not stand in ourselves, but in the blood of Christ: “Being now justified by His blood, we shall be saved from wrath through Him” (Rom. v.). Our sanctification does not stand in ourselves, but in the blood of Christ: “We are sanctified through the offering of the body of Jesus Christ once for all” (Heb. x.). Our eternal life and glory do not stand in

ourselves, but in the blood of Christ: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. vi. 19). The summary of the teaching is this: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). And this was taught by Himself, the JEHOVAH, by the ancient Prophet, by the whole of the Old Testament writings: the name governed the teaching, and shadowed forth all grace and glory. Reader, can you grasp, can you apply the unique, stupendous fact? Do you live in humble love and gratitude in the presence of your Saviour and Redeemer? Do you live each day realising the moment when you shall see Him? Are you happy in the thought of death? You can never be so, but by perfected faith in Christ. Self-complacency, or self-righteousness, is a delusive meteor.

Could anything more truly set forth the weakness, nothingness, corruption, and destitution of our nature, than the likeness of a wretched infant to the Church of Christ, described in the sixteenth chapter? He passed by, saw her polluted in her own blood, and said, LIVE. Yea, He says, "I said unto thee in thy blood"—in thine own native self, LIVE. Still, after regeneration, and the persistence of His grace and love, she rebels, serves vanities, and other gods; and evoked judgment. "How weak is thine heart, saith the JEHOVAH GOD, seeing thou doest all these things." . . .

"Thus saith the JEHOVAH GOD; I will even deal with thee as thou hast done, which hast despised the

oath in breaking the covenant." Still the grace of the covenant overreached all declension, all sin. "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. . . .

"And I will establish my covenant with thee ; and thou shalt know that I am the JEHOVAH." Who will venture to deny the doctrine of grace, of Christ ? It was God in Christ, in the name JEHOVAH.

The thirty-seventh chapter is one of the most striking chapters of prophecy, if not of the Bible. We must read in it a prophecy of the ingathering of the Jews from their dispersion at that time ; of their ingathering from their present dispersion ; a prophecy of their spiritual resurrection, and of the resurrection of the dead—the first as much a miracle of Almighty power as the other. Also there is a prophecy of the reign of Christ ; and all in language so plain, that I repeat, it is a striking page of prescience. I shall extract some part of it, to exhibit to my reader the presiding Deity.

"The hand of the JEHOVAH was upon me, and carried me out in the spirit of the JEHOVAH, and set me down in the midst of the valley, which was full of bones.

"And caused me to pass by them round about : and, behold, there were very many in the open valley ; and, lo, they were very dry.

"And he said unto me, Son of man, can these bones live ? And I answered, JEHOVAH GOD, Thou knowest.

"Again he said unto me, Prophecy upon these

bones, and say unto them, O ye dry bones, hear the word of the JEHOVAH.

“Thus saith the JEHOVAH GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live. . . .

“So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. . . .

“Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the JEHOVAH GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

“So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

“Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: Therefore prophecy and say unto them, Thus saith the JEHOVAH GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

“And ye shall know that I am JEHOVAH, when I have opened your graves, O my people, and brought you up out of your graves,

“And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the JEHOVAH have spoken it, and performed it, saith the JEHOVAH.”

Here was the Omnipotent, Omniscient God, dealing with life and death; with the body dead in

trespasses and sins, because His Spirit had been taken away, and with the realm of the dead. It was the same Being who said: "I am the resurrection and the life: he that believeth in Me, though He were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." "I am He that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death."

Probably this chapter in Ezekiel was written fifty or sixty years before the return of the Jews from captivity; but see them then. Ezra fifth and sixth chapters; Nehemiah eighth and ninth chapters; Daniel ninth and tenth chapters. The Spirit of God did enter into them, that they lived. Kings were their nursing fathers, and queens their nursing mothers; so that when the words of the JEHOVAH were fulfilled, they knew Him to be God. Secondly, this chapter was a prophecy of the final ingathering of the Jews, of their spiritual resurrection; and as surely as the one took place, so will the other, but with greater glory; and then with such a sign from heaven, the world will know that Christ was God. O Church of Christ, "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the JEHOVAH." (See Rom. xi.) And then again the chapter was a prophecy of the general resurrection of the dead; resurrection life from the death of sin, and life from the dead, are the same thing in the mind of the Spirit. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you (Rom. viii. 11).

"The hour is coming, in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28). This connection of "the Son of man" with the Almighty, Supreme Being, in His own teaching, is very striking. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matt. xxv. 1, to the end). What is the conclusion we must arrive at from this subject? That man was lost, dead to God, and under the power of the devil, in spiritual weakness with him; and that God did set Himself to deliver, and to restore him; the Creator to atone for the sin of the creature; the God of glory to enthrone him in glory with Himself. This is the teaching of the whole Bible. Tremendous death! Stupendous and eternal life! "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; in Him" (Eph. i.).

In the end of this chapter in Ezekiel is a prophecy of the universal reign of Christ, a spiritual reign, and an ever present God. "David my servant shall be king over them; and they shall all have one shepherd. . . . My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."

In Rev. xxi. 3, we have the response to this ancient prophecy: "Behold, *the tabernacle of God is with men*, and He will dwell with them, and they shall be His

people, and God Himself shall be with them, and be their God." This tabernacle means Christ's body, or human nature, of which the Jewish tabernacle was a type : as God dwelt in the one, so He did in the other. And all prophecy respecting Him will be fulfilled. His grace will culminate in glory. And hence the name of the Eternal City, as named in the last words of this book of Ezekiel : " The name of the city from that day shall be, the JEHOVAH is there," never more to depart, as He did from the tabernacle and temple, but to be the ever present God of His people for ever.

" Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the JEHOVAH shall be thine everlasting light, and thy God thy glory " (Isa. lx. 20).

" Acquaint now thyself with Him, and be at peace : thereby good shall come unto thee " (Job xxii. 21).

CHAPTER XX.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"O JEHOVAH, hear; O JEHOVAH, forgive; O JEHOVAH, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."—
DAN. ix. 19.

THE Prophet Daniel was taken captive into Babylon by Nebuchadnezzar, in the reign of Jehoiakim, king of Judah (Dan. i. 1, 2), some few years before Ezekiel was taken captive, in the reign of Jehoiachin. Four conquests against Judah succeeded rapidly each other, in the separate reigns of the four sons of Josiah. The first conquest was by the king of Egypt, and the other three by the king of Babylon (2 Kings xxiii., xxiv; 2 Chron. xxxvi.; Jer. lli. 31; Ezek. i. 2). Doubtless the seventy years of the captivity foretold by Jeremiah dated from the first conquest by the king of Babylon, when, as I have said, Daniel was taken captive (Jer. xxv. 1, 11, 12; xxix. 1, 10). So that he was captive throughout the whole period of the captivity, and prophesied throughout that period. He was a young man when taken into Babylon, and one of the princes of Judah, so we may suppose he was about ninety years of age when the last part of his prophecy was written. He

died in the land of his captivity, after he had delivered his people. His work was done, and it was then more merciful that he should be numbered with the dead than that he should return to Canaan. "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." That was, you shall not return to Canaan with those who are about to return, but at the end of the time to which your prophecies reach, you shall have your inheritance and *lot* in the heavenly Canaan. The promise was rooted in the *lots* of the tribes (Num. xxvi.)—his to the *lot* of the tribe of Judah (Josh. xv. 1-12), as he was of the royal house of David, and probably of the family of Zedekiah. The Jews do not place Daniel among the prophets, because he lived in courts, and because he had visions and revelations, instead of receiving directly the word from JEHOVAH. But Christ called him, "Daniel the prophet."

I have thus glanced at Daniel's position, and at the time he wrote, to understand why he never used the name JEHOVAH, save in one chapter of his writings. In the first place, he left the Holy Land very young, and perhaps it is not till later in life that we do really learn the doctrine of grace to profit—the great Name in its depths of grace, so as to have faith in it effectually for ourselves, and to proclaim it faithfully to our people. Had the name been known, honoured, loved, and pleaded by the royal house of Judah, it might never have been led captive at all. Secondly, perhaps the name would not have been understood in the pagan court of Babylon. How could the worshippers of a demagogue, and a king

who made himself a god (third chapter) know anything about sin, the forgiveness of sin, and all the other mercies of God, in the theocratic Name? But as we read these chapters, we see how the Spirit of the One Eternal God was striving with them (Dan. ii. 47, iii. 25, 28, 29). We cannot think that the name was not used from fear—Daniel was not a man to be intimidated; but there may have been a secret wish not to provoke jealousy and hatred, as it shadowed forth all the grace of the covenant. It is true that covenant was made with the whole world, but it especially pertained to Israel; or, rather, it was given to them to proclaim to all. It was to that covenant Satan referred when he said: "Satan answered JEHOVAH, and said, Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?" It is the grace of God in Christ that Satan is ever jealous of, and hence his malice against Christ. The name JEHOVAH was in disuse during the four hundred years of exile in Egypt. Joseph did not use it, nor does it appear to have been much in use from the time of Jacob to the time of the deliverance from Egypt; and perhaps this was the reason why JEHOVAH Himself again proclaimed it, before the Exodus. After the captivity of Babylon, the Jews, out of superstition, forbore to pronounce it, substituting for it, Adonai, or Elohim. But whether regarded with superstitious awe, dropped from fear, neglected, or inadequately learned, all were wrong. It was God's covenant Name with the human race, and the designation of Himself from the dawn of our

day economy (Gen. ii. 4). It seems to me to distinguish us from an earlier dispensation. Satan would drop and ever obscure the name, and from whatever motive it has ever been in disuse, he was the author of the neglect: his hatred of it and malice against it have ever been apparent. "The serpent was more *subtil* than any beast of the field which the JEHOVAH GOD had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?" Upon this point of theology Satan is ever very subtil. Let us beware of his subtilty, or he will still wrest it from the Church and from the world: by how many ways and means does he seek to do so.

Although we do not find Joseph using the name in Egypt, Moses in writing his history used it relatively to him. "The JEHOVAH was with Joseph, and he was a prosperous man.

"And his master saw that the JEHOVAH was with him, and that the JEHOVAH made all that he did to prosper in his hand. . . .

"The JEHOVAH was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.

"The keeper of the prison looked not to anything that was under his hand; because the JEHOVAH was with him, and that which he did, the JEHOVAH made it to prosper" (Gen. xxxix.).

It is this Divine Presence with a man, and in a man, that makes all the difference between him and a man of merely an animal nature. "Fear not: for I am with thee. When thou passest through the

GOD IN CHRIST,

ters, I will be with thee (Isa. xliii). It is this doctrine of the ever-abiding presence of God in Christ with His people, I wish so to elicit, so as to convince.

The Church in the world was divinely intended to be a light to the world, and so the Church in Babylon was indeed a light in her; perhaps a missionary sent there, in the wonderful workings of Divine Providence, foretold her final destruction. And hence the expression concerning Babylon the Great: "The light of a candle" of a Church, from the seven candlesticks, shall shine no more at all in thee" (Rev. i. 12, iii. 23).

When Nebuchadnezzar cast the three Hebrew youths into the burning fiery furnace, he said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. iii. 25). What could the pagan king know about the Son of God? It was the Spirit of God speaking in Him, as He did in Balaam, striving to teach him the knowledge of the JEHOVAH GOD of Israel. The miracle was Divine teaching, Divine light in Babylon. "There is no other God that can deliver after this sort."

But what must have been the faith, light, and life of the captive princes (Dan. i. 3-6) in the furnace to obtain such an answer from their God, to call down on a less a Potentate than the Being of the covenant, "The Son of God." It is said the beautiful canticle of our Church Service, the Benedicite, was sung by them in the flames of the furnace; and I think, notwithstanding some reason, it may in some way have be-

come detached from the sacred writings and preserved. We are told Enoch prophesied (Jude 14), but we have no such prophecy of his. Be this as it may, I shall insert the anthem of praise here, as it would to some extent explain Nebuchadnezzar's exclamation, and enlighten us in the real faith of the little Zoar in captivity.

"O all ye Works of JEHOVAH, bless ye JEHOVAH : praise Him and magnify Him for ever.

"O ye Angels of JEHOVAH, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Heavens, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Waters that be above the firmament, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O all ye Powers of JEHOVAH, bless ye JEHOVAH : praise Him and magnify Him for ever.

"O ye Sun and Moon, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Stars of Heaven, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Showers and Dew, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Winds of God, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Fire and Heat, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Winter and Summer, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Dews and Frosts, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Frost and Cold, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Ice and Snow, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Nights and Days, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Light and Darkness, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Lightnings and Clouds, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O let the Earth bless JEHOVAH : yea, let it praise Him, and magnify Him for ever.

"O ye Mountains and Hills, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O all ye Green Things upon the Earth, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Wells, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Seas and Floods, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Whales, and all that move in the Waters, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O all ye Fowls of the Air, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O all ye Beasts and Cattle, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Children of Men, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O let Israel bless JEHOVAH : praise Him, and magnify Him for ever.

"O ye Priests of JEHOVAH, bless ye JEHOVAH : praise Him, and magnify Him for ever.

"O ye Servants of JEHOVAH, bless ye JEHOVAH: praise Him, and magnify Him for ever.

"O ye Spirits and Souls of the Righteous, bless ye JEHOVAH: praise Him, and magnify Him for ever.

"O ye holy and humble Men of Heart, bless ye JEHOVAH: praise Him, and magnify Him for ever.

"O Ananias, Azarias, and Misael, bless ye JEHOVAH: praise Him, and magnify Him for ever."

I do not affirm that this was sung by the three Hebrew princes in the fiery furnace, but it was written by an Israelite whose God was JEHOVAH, and who knew JEHOVAH to be the Creator; and it was written in the time of the Jewish priesthood. The Creator's works all fulfil His purpose, and conduce to His glory. But another thought must strike the reflective reader. Not only is the Creator worshipped in His works, but those works are called upon to worship Him in the *name* that proclaimed the Redeemer, and redemption. Creation was to be redeemed. "The whole creation groaneth and travaileth in pain together until now." The ground was cursed (Gen. iii. 17); but now that the curse is removed, when the imperfections that remain shall have fulfilled the Redeemer's purpose, we shall awake in "an inheritance incorruptible, and undefiled, and that fadeth not away." And hence this call upon creation to worship and praise JEHOVAH. The laudatory anthem is sublime, but not more so than the songs of David and others of the sacred penmen. The four living creatures in Rev. iv. represent them, and their cry is, "Holy, holy, holy, JEHOVAH GOD Almighty." And the cry of the elders around His throne: "Thou art worthy, O JEHOVAH, to receive

glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

"The Son of God" was in the fiery furnace with the Hebrew youths: did His presence evoke the praise? He is ever with us; in our homes, in our duties, in our trials, in our difficulties, in our afflictions, in our persecutions, in our temptations, in our vexations. Yes, "Lo, I am with you alway." Oh, that we could stand by Him, as He stands by us, and glorify Him in the fires; for He is with us in every fiery furnace. Oh, that He would give us more grace to show the world this. "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him." But should we not enquire here, when and where "the Son of God" is not with us? Not at the banquets of the world, not with those who cannot live out of the world, retire from it. He is not with us at theatres, operas, balls; He is not with our sinful selves; but with "the new man," created anew in Himself.

He was with Daniel in the lions' den. "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me" (Dan. vi. 22). This was "the angel of the covenant," the messenger of the covenant. "The angel of His presence saved them, . . . and carried them all the days of old." This was JEHOVAH, God in a human form, to prefigure His incarnation. The second person of the holy Trinity had numberless designations, but all ignifying the God-man.

But let us inquire again, why do we find Daniel employing the name JEHOVAH in only one page of his history? and again, once at the close of his life? (Dan. xii. 8.) I have already assigned reasons, but before turning to that page, I would say here, he may have been awakened afresh to the meaning of the name, very largely instructed in the knowledge of it by studying the prophecy of Jeremiah; by the teaching of the Spirit of God, he may there have become so enlightened in the truth, that the old conventional robe of courts may have fallen from him, and he saw JEHOVAH, the Messiah, the Head of his theocracy, as he had never seen Him before. He had known the God of Israel, but perhaps not wholly in His relative character to the human family. Let us look at the brighter page. I must here extract largely from it, for it is one of the most remarkable of Scripture, both as a revelation and direct answer to prayer.

“In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans” (Dan. ix. 1). Let my reader compare this with Dan. v. 31; and again this with Jer. li. 57, 58, and he will see how complete a thing revelation is.

“In the first year of his reign, I, Daniel, understood by books the number of the years, whereof the word of the JEHOVAH came to *Jeremiah*, the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

“And I set my face unto the JEHOVAH GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

“ And I prayed unto the JEHOVAH my GOD, and made my confession, and said, O JEHOVAH, the great and dreadful GOD, *keeping the covenant* and mercy to them that love Him, and to them that keep His commandments;

“ We have sinned, and committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments:

“ Neither have we hearkened unto Thy servants the prophets, which spake *in Thy name* to our kings, our princes, and our fathers, and to all the people of the land.

“ O JEHOVAH, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, near, and far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee.

“ O JEHOVAH, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee.

“ To the JEHOVAH our GOD belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the JEHOVAH our GOD, to walk in His laws, which He set before us by His servants the prophets.

“ Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore *the curse* is poured upon us, and the oath that is written in the law of Moses the servant of

God (Deut. xxvii. 15-26; xxviii. 16-19), because we have sinned against Him.

“And He hath confirmed His words which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

“As it is written in the law of Moses, all this evil is come upon us: *yet made we not our prayer before the JEHOVAH our GOD*, that we might turn from our iniquities, and understand Thy truth.

“Therefore hath the JEHOVAH watched upon the evil, and brought it upon us: for the JEHOVAH our GOD is righteous in all His works which He doeth: for we obeyed not His voice.

“And now, O JEHOVAH our GOD, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly.

“O JEHOVAH, according to all Thy righteousness, I beseech thee, let thine anger and thy fury be turned away from Thy city Jerusalem. . . .

“Now therefore, O our GOD, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, *for the JEHOVAH'S sake*.

“O my GOD, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city that is called by Thy name: for we do not present our supplications before Thee for our righteousness, but for Thy great mercies.

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JEHOVAH, hear; O JEHOVAH, hearken and
refer not, for Thine own sake, O my God: for
thy and Thy people are called by Thy name."

Daniel says, while he was thus presenting his
oration before the JEHOVAH his God, the man
did touch him about the time of the evening
prayer, and said, "I am come to give thee wisdom
and understanding, therefore understand the matter,
and consider the vision."

seventy weeks are determined upon Thy people
upon Thy holy city, to finish the transgression,
to make an end of sins, and to make reconcilia-
tion for iniquity, and to bring in everlasting righteous-
ness, and to seal up the vision and prophecy, and to
bring in the most Holy."

These *seventy weeks*, according to the calculation
of the Jews, mean weeks of days, seven times seventy,
= 490, precisely the period to the advent of
Christ. In this one verse are included in striking
plain language, the doctrine of sin, forgiveness,
and righteousness brought home to us. The
clearness of this prophecy is its most
valuable feature. No words could make it plainer.
We now therefore and understand, that from the
forth of the commandment to restore and to
bring Jerusalem unto the Messiah the Prince shall be
seven weeks, and threescore and two weeks: the street
shall be built again, and the wall, even in troublous
times."

This period, calculated in the same way, makes
seventy-three years, seven years less
than the preceding verse; and if this be compared

with Ezra vi., with the commands of the two kings, Cyrus and Darius, to return and restore Jerusalem, the difference in the two dates will be explained, or with the decree of Artaxerxes, in Ezra vii. 13. Human chronology varies, but the mind of the Spirit is precision itself, although we cannot always trace it.

“And after *threescore and two weeks* shall Messiah be cut off.” This would be after four hundred and thirty-four years, and I think it dates from the time when the house of the Lord was finished, in the sixth year of the reign of the second Darius (Ezra vi. 15). This vision of Daniel was in the first year of the reign of Darius the Mede (Dan. ix. 1; v. 31). But this was not the Darius mentioned by Ezra in this sixth chapter. It is enough for us to know the Spirit was specific in detail, although at this distance of time we cannot trace all that was signified: it would be vain for any one to attempt it. “The Messiah shall be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” In some of my works I have said I thought “the most Holy,” mentioned in the twenty-fourth verse, meant the anointing of the Christian Church by the Pentecostal baptism, after Christ. But I am inclined to think it meant Christ: “Thy God hath anointed Thee with the oil of gladness above Thy fellows” (Psa. xlv. 7; lxxxix. 20). And hence in Daniel, immediately the name Messiah, the Anointed One. He was cut off, “the Just for the unjust.” The Romans did come, as here predicted, and also in

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seventh chapter and seventh verse—"the people the prince"—our Saviour referred to that power in He said, "The prince of this world cometh, and hath nothing in Me," nothing with which to accuse him—no sin. The Roman power at that time was incarnation of Satan. The city and the temple were destroyed, as here foretold. The New Testament sustains the response to this prophecy: "There shall be left one stone upon another, that shall not be thrown down" (Mark xiii. 2). And see His words concerning the holy city (Luke xix. 42-44). Unto the end of the war *desolations* are determined. When ye shall see the abomination of desolation spoken of by Daniel (Matt. xxiv. 15; Dan. ix. 26, 27). Christ did confirm the covenant by bringing in the emanation of God the Spirit. And He did cause the sacrifice and the offering to cease, by the offering of His own body, once for all. Thus closes the week of the Lord's passion, as in Isa. liii. But whence this relation to Daniel—how elicited? The chapter we have gone through supplies the answer. He had gone to the word and to the testimony; to the Fountain of life for light and knowledge; and as the angel said, "I will come and give them to you." Daniel first made a solemn confession of sin; then he went to the covenant, to the prophecy of Jeremiah, which we have seen to be grand in the extreme in the word of HOVAH; then he went to the law of Moses; to HOVAH for Himself; and hence this flood of truth, this answer from JEHOVAH, this revelation of Himself. Daniel's prayer (Dan. ii. 17-21) was earnest, and in faith, and obtained a happy answer;

but it was not like this prayer in the ninth chapter, nor was the answer as glorious as here. He had grasped the light of the great name, and the Anointed One, or "the Christ of God," stood revealed. "Seek the JEHOVAH and His strength: seek His face evermore."

I am sorry my object here is not to explain prophecy, but to exhibit it, God in Christ in the name JEHOVAH. The next chapter is a lucid page of history, of now fulfilled prophecy. Suffice it here to say, the Lord Jesus Christ, the Being of Rev. i. 8, 13, 17, 18, appeared to Daniel. If the two chapters are read, the Being will be seen to be the same, and the eleventh chapter is a long page of history.

"O Daniel, a man greatly beloved!" If we had not been told this, could we have believed Daniel was beloved by the Almighty? In his youth taken from his home and his country; a captive and a prisoner in a foreign court; seventy years a captive in the most voluptuous city in the world; condemned to the lions' den; and now perhaps ninety years of age, a hoary veteran, and still captive in the great Babylon. "O Daniel, a man greatly beloved!" Yes, but why this severe dealing of the Almighty, from youth to age, under His chastening hand? Does it not seem a mockery? No, this severe dealing was just because he was beloved, greatly beloved. But what was there to subdue, what to evolve, that Daniel's life was one of chastisement? I think we may find the answer in a few words. The throne of the kingdoms of this world, set up in his heart, was to be dethroned; and the throne of the kingdom of the Messiah set up

ere. The restoration of a temporal kingdom has always been the one idea of the Jews; and perhaps his long striving of the Spirit was to dispossess aniel's mind of that idea. He was a prince of the royal house of Judah, and he must be taught the true nature of the kingdom of God. Gabriel spake to him: "the Messiah the Prince," and the visions of the fourth and seventh chapters might not be only to teach against kings, but to enlighten and to enlarge the prophet's own mind.

"O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall give thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and *seven* times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. . . .

"Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

This was simply a type of the regeneration of the kingdoms of the earth, at the end of seven periods of time (Rev. xi. 15). "The kingdoms of this world are become the kingdoms of our JEHOVAH, and of His Christ; and He shall reign for ever and ever."

And so again in the seventh chapter of Daniel, the four great temporal kingdoms are seen in their glory and decay; and the throne of "the Ancient of days," the kingdom of His Son, are seen in their eternity and glory.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him.

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. . . .

"The *saints* of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . .

"I beheld, and the *same horn* made war with the saints, and prevailed against them" (the Roman power).

"Until the *Ancient of days* came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Note here, it does not say, until the Messiah came, nor until the Son of Man came, as in the thirteenth verse, but "until the Ancient of days came," the JEHOVAH of Revelation, whose throne had been

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er of old. This is what I want ever to make clear to my reader, the underived and eternal Deity of our Lord Jesus Christ. He was the JEHOVAH GOD of the Old Testament; "the faithful Creator," come to dwell in the stead of the human race; to give His own Body, one perfect sacrifice, to atone for the sin of the whole world.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all ministries shall serve and obey Him."

This is then the kingdom of the Most High, "of our JEHOVAH, and of His Christ;" or, of the God-man. And now I will ask a most serious question: What is the essential nature of His kingdom? And I would answer, His own spiritual, divine nature; possessed of the gift of the Spirit. "Ye denied the Holy One, . . . and killed the *Prince of life*." This is the essential of His empire, life. In Ezekiel we heard Him say to the new-born infant Church, "Live" (fourteenth chapter and sixth verse); and in the thirty-seventh chapter we have seen Him giving life to the dead body of the Jews, and to the realm of the dead; and all under the name of the JEHOVAH, which we have said means the Self-existent Being, and one who gives life to others. The name revealed the nature of His dominion—a living and a holy reign over the hearts of His people. He said: "Ye must be born again. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And under the Pentecostal baptism, we see the spiritual

body, and its holy and good works. "All that believed were together, and had all things common; and sold their possessions, and parted them to all men, as every man had need" (Acts ii.). This is the essential nature of that kingdom. I know how soon it swerved and became corrupt; but the original institution remained the same. "When Jesus perceived that they would come and take Him by force, to make Him a king, he departed again into a mountain Himself alone." No temptation, no bribe of the devil, could tempt Him to change His kingdom for "the kingdoms of the world, with the glory of them" (Matt. iv. 8).

I believe Daniel was seventy years in captivity to teach him the true and eternal nature of the theocracy he lived under. In the ninth chapter, we have seen him embrace the truth, and enter once and for ever into the kingdom of the Messiah. In the end of his life there was no promise of a kingdom made to him, none of return to a temporal dominion; but simply that he should stand in his lot in the heavenly Canaan. How incorruptible and undefiled will that portion be. "The JEHOVAH reigneth. Thy throne is established of old."

CHAPTER XXI.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Then shall we know, if we follow on to know JEHOVAH: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain upon the earth."—Hos. vi. 8.

JOSEA was one of the oldest of the Prophets, he lived in the reign of Jeroboam, king of Israel, and was contemporary with Isaiah, Jonah, and Amos. Of this Jeroboam the second we read: "He did that which was evil in the sight of the JEHOVAH: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin" (2 Kings xiv. 24, to the end). This page of history explains perfectly the voice of this prophet. The sin of the first Jeroboam was idolatry of the grossest kind, the worship of the golden calves at Dan and Bethel. The second Jeroboam departed not from these sins, although he lived a hundred and twenty-five years afterwards; and hence the parable of the first chapter. Under the figure of a wife living in adultery, and having illegitimate children, is represented the idolatry of Israel at that time. The voice, terrible as it is, did not awaken the people to repentance. About a hundred and ten or twenty years after-

wards, Shalmaneser besieged Samaria, and carried the people beyond the Euphrates. But let us look at the picture.

“The word of the JEHOVAH that came unto Hosea, the son of Beer, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.

“The beginning of the word of the JEHOVAH by Hosea. And the JEHOVAH said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms : for the land hath committed great whoredoms, departing from the JEHOVAH.”

It will be seen here, how entirely it was the Divine intention that the JEHOVAH should be the Supreme, and the alone object of worship ; the alone King and Ruler of Israel. What vanities and sins may not a fallible, erring mortal, lead them into. There is no safety but by abiding by the God brought home to us in JEHOVAH, in Christ, in the covenant relations.

“So he went and took Gomer, the daughter of Diblaim ; which conceived and bare him a son.

“And the JEHOVAH said unto him, Call his name Jezreel ; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

“And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.”

See this remarkable page of history in 2 Kings ix. 11, to end of chapter. Jezreel means the seed of God, and the avenging of Jezreel is a reference to the page of history in 1 Kings xxi., of Naboth the

Jezreelite, whose vineyard Ahab took, and caused him to be stoned to death. Thus do we see how faithful JEHOVAH is to His people.

“And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah; for I will no more have mercy upon the house of Israel; but I will utterly take them away.

“But I will have mercy upon the house of Judah, and will save them by the JEHOVAH their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.”

Lo-ruhamah means, not having obtained mercy. This page of history may be read in 2 Kings xvii. Shalmaneser, king of Assyria, and So, king of Egypt, took Samaria, and led Israel captive into Assyria and Egypt. No mitigation of the sentence, she no more obtained mercy; while Judah did still obtain mercy, was still spared for a short period.

“Now when she had weaned Lo-ruhamah, she conceived and bare a son.

“Then said the JEHOVAH, Call his name Lo-ammi: for ye are not My people, and I will not be your God.”

Lo-ammi means, not my people. And this was said of Judah also. They were taken captive to Babylon about a hundred and forty years after the captivity of Israel, and about two hundred years after this prophetic parable was spoken.

“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not My

people, there it shall be said unto them, Ye are the sons of the living God.

“Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel.”

The writer has a peculiar affection and reverence for this chapter; it is one of the most graphic and sublime effusions of the Spirit of God in the Bible. The JEHOVAH of the whole Bible speaks, decrees, foretells, declares, proclaims, under a figure that could not be misunderstood. The prophecy was partially fulfilled in the return of the chosen people from captivity; but the voice of the Allseeing, Almighty JEHOVAH, had a far overreaching meaning. A spiritual seed, and a spiritual Israel was intended; the calling of the Gentiles was foretold; and the uniting of the ancient Israel with the Christian throng. The promise was rooted in the original covenant (Gen. xv. 5, xvii. 6, 7, 19). “I will make nations of thee, and kings shall come out of thee. The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered.” “Great shall be the day of Jezreel.” Sublime episode! But when shall the Jew and the Gentile “appoint themselves one head?” Hasten the time, O JEHOVAH of hosts: the promise is Thine own: “Great shall be the day of Jezreel.” King Ahab might take the vineyard of “Naboth the Jezreelite,” and Jezebel might have him stoned to death, but the voice will be heard: “Thus saith the JEHOVAH, Hast thou killed, and also taken possession? I will avenge the blood of Jezreel upon the

house of Jehu." Like Naboth, we may be called upon to defend and to maintain our spiritual inheritance, our spiritual house, our spiritual liberty: let us do it nobly and fearlessly, as he did it. "Naboth said to Ahab, The JEHOVAH forbid it me, that I should give the inheritance of my fathers unto thee." It may even be said over us, Naboth is not alive, but dead. Let it be said, the voice still vibrates throughout the realm of the dead: "I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living." And He will avenge the blood of His spiritual house.

In the second chapter, the grace of the everlasting covenant is again made sure to Israel. God again proclaims judgments against idolatry, but forgiveness when the idolater returns to Him. Are we not all idolaters? and idolaters in far grosser forms than the worshippers of the golden calves at Dan and Bethel. "Behold thy gods, O Israel" (1 Kings xii.). Still for ancient Israel, and all Christian idolaters, by faith and repentance, eternal mercy is the same.

"I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies.

"I will even betroth thee unto Me in faithfulness; and thou shalt know the JEHOVAH.

"And it shall come to pass in that day, I will hear, saith the JEHOVAH, I will hear the heavens.

"And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

"And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy;

and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God."

In the fourth chapter, JEHOVAH complained:—"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

The JEHOVAH hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. Ignorance and spiritual blindness are the root of all evil, while the knowledge of God in Christ is the source of all light, peace, and life; of all works and practice, according to His will. Without this knowledge the heart cannot be pure, nor the life holy. In the Bible we see God ever in antagonism with sin, but all controversy governed by the name JEHOVAH, all His dealings under the auspices of the Gospel.

"Come, and let us return unto the JEHOVAH, for He hath torn, and He will heal us; He hath smitten, and He will bind us up.

"After two days will He revive us: *in the third day He will raise us up, and we shall live in His sight*" (chap. vi.).

This was a most direct prophecy of the resurrection of Christ: we are raised up in Him, and in the sight of God we live, and live eternally in Him. Oh, that the world could grasp this stupendous truth, die to itself, and live in Christ. Speaking of His human knowledge in the flesh, this was doubtless one of

the passages from which He proclaimed so certainly, and so often, His own resurrection on the third day. May we receive the word as implicitly as Christ received it.

"Then shall we know, if we follow on to know the JEHOVAH: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

Thus do we see that the JEHOVAH who spake by the prophet was the Messiah who was to come. But by the teaching of the Holy Ghost, by knowledge, He does come to us all. There is a long lesson to learn, and we are slow scholars in the school of Christ. "First the blade, then the ear, after that the full corn in the ear." But if we follow on to know Him, He will come to us, as personally as when He came in the flesh. "I desired mercy, and not sacrifice; *and the knowledge of God more than burnt offerings.*"

"Israel shall cry unto me, my God, we know Thee.

"Israel hath forgotten his Maker, and buildeth temples" (Hos. viii. 2, 14).

There is an external Church system and the spiritual Church of Christ, which includes all true believers of whatever sect. To belong to Him is the bond of fellowship, and the only bond; those who are wanting in the essential element of His Spirit, will always seek refuge in the external system, in forms. "Israel hath *forgotten* his Maker, and buildeth temples."

In many places in Scripture, and particularly in this book of Hosea, the name Ephraim is used for Judah, from the second son of Joseph by Asenath, Potiphar's daughter (Gen. xli. 52). And thus, in the

eleventh chapter, we have the direct mention of Israel and Ephraim as divided under Jeroboam the first (2 Chron. x. 16, 19). "When Israel was a child, then I loved him, and called my son out of Egypt. . . . How shall I give thee up, Ephraim? how shall I deliver thee, Israel. . . Mine heart is turned within me, my repentings are kindled together."

In the twelfth chapter and the fourth and fifth verses, there is a remarkable reference to Jacob wrestling with the angel at Peniel, when his name was changed to Israel (Gen. xxxii. 24, 28). "He had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel (Gen. xxviii. 19), and there He spake with us." Now mark the remarkable declaration that was added: "Even the JEHOVAH GOD of hosts; *the JEHOVAH is His memorial.*" So that the angel who wrestled with Jacob, was God, as he explained: "I have seen God face to face," and that Being was the JEHOVAH, the great I AM of the Exodus (Ex. iii. 2, 14, 16), the Being of the Covenant. "The JEHOVAH is His memorial," that is, His Covenant name. "This is My memorial unto all generations (Ex. iii. 15)." "Thy name, O JEHOVAH, endureth for ever; and Thy memorial, O JEHOVAH, throughout all generations" (Psa. cxxxv. 13). "The JEHOVAH is in this place, and I knew it not." "This is none other but the house of God, and this is the gate of heaven. And Jacob called the name of that place Beth-el" (Gen. xxviii. 16, 19). I shall show later that that Being was Christ; and so we see that His presence makes a Church, and that there can

be no Church without Him. But here I would stop to inquire of my reader, did you ever consider the subject of the advantage of having Christ to go along with you?—to guide, to protect, to go before you, to prepare a place for you, and to surround you on every side? “God is a Spirit,” and I believe we little know what His presence is, nor what it is in Christ exercised towards us. And I dare not think what His departure must be. “My presence shall go with you.” “Mine angel shall go before thee.” “The cloud of the JEHOVAH was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journey.” And I would confess here, I will not go a day’s journey with the Church without Christ. Without Him upon the tabernacle, in every sermon, in the vessel, at the helm, “Ichabod, the glory is departed.” Oh, let us above all things fear this, and not venture one step without Him. “Hold up my goings in Thy paths, that my footsteps slip not.”

Then what was the controversy of God with His people throughout this book—throughout the Old Testament? Just this, to compel them to receive Him into their hearts; to receive the JEHOVAH into their ranks, into their hearts by faith; to be guided by Him, taught by Him, ruled by Him, saved by Him, to be made holy by Him, and to be made wise by Him; to prepare them to receive the Divine Person of the covenant when He came; to convince them of sin, of total depravity, of their utter helplessness, of spiritual death by sin; and to prepare them to receive Christ, God in Him, the Saviour, and

Redeemer of the world, the Restorer of all things; He who should come into the world, but who was then to His people what He should be. And this is just the meaning of His own words: "All the prophets and the law prophesied until John: since that time the kingdom of God is preached, and every man presseth into it" (Matt. xi. 13; Luke xvi. 16). Mark the declaration, the law and the prophets *prophesied*; they taught first utter failure, hopeless despair; the Old Testament is one life-long record of failure; of the controversy of a holy God with His people. "Hear ye, O mountains, the JEHOVAH'S controversy: for the JEHOVAH hath a controversy with His people, and He will plead with Israel." This was the tenor of the whole of the teaching of the prophets; the best of men came under condemnation by the works of the law—a Moses, a David, Hezekiah, Josiah, not a single exception; but then, the sentence of condemnation and of death was everywhere passed upon man under the auspices of the Gospel. The JEHOVAH condemned, and the JEHOVAH preached the Gospel. "The law and the prophets prophesied until John;" by them JEHOVAH proclaimed His own advent in the flesh: "A virgin shall conceive, and bear a son, and shall call His name Immanuel" (God with us). And this was the tenor of all His teaching. And when He came, He proclaimed the kingdom of God opened to all; and when He had risen from the dead, He said: "Go and preach the Gospel to every creature. He that believeth shall be saved." The JEHOVAH stands upon the broad table-land of this world, in His unique Sub-

stitution, Holiness, Glory. The God-man stands in our stead, and all who believe are glorified with Him. 'O JEHOVAH, our Governor: how excellent is Thy name in all the world.'

But the prophets take us further than this: they not only prophesied until John, but of the work of the Almighty beyond His incarnation, resurrection, and ascension. In Hosea xiii. 14, we read: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." I have said, beyond the incarnation of the Almighty. Who but the Almighty God could do this? Ransom us from the power of the grave: what is the power of the grave? Mortality: but who can define mortality?—the grip of death, the nature of disease, the nature of old mortality? "I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister." From this innate power we are ransomed. 'In my flesh shall I see God.' And again: "I will redeem them from death." What is death? The departure of the spirit from the body, and the return of the body to dust. What is it to redeem? To *buy* back from a state of bondage, and consequently to rescue, free, deliver, save. "The precious blood of Christ" was the price; His life was the ransom; and we are free, and we are saved. Death can now no more retain us than it could retain Christ; the power of the grave can no more have dominion over us than it could have dominion over Him. He is our surety and our stead. He represents all to God. The Holy One could not see corruption, nor can one particle of

mortal dust see annihilation: every germ will be raised up at the last day.

The Restorer is the Creator. The JEHOVAH, who is speaking in this chapter, is the Holy Trinity, and is it more difficult for Him to restore than to create? As I reflect upon the works of creation, I do worship the Creator; and as I reflect upon the work of the Holy Spirit, I do still worship the faithful Creator in Him, the Restorer.

"The hour is coming, in the which all that are in the graves shall hear His voice and shall come forth" (John v. 28).

"This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John vi. 40).

And again the sublime declaration! revelation! "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die" (John xi. 25).

Amazing resurrection! amazing life! And yet it will as surely take place as that the JEHOVAH Jesus Christ is at God's right hand.

See other revelations of this. Isa. xxv. 8; Psa. xvii. 15; and the sublime chapter, 1 Cor. xv. Does not the voice of the Almighty vibrate throughout the realm of death? "I am come that they might have life, and that they might have it more abundantly." Let us take Him at His word: the four "I wills" of this ancient prophet demand our confidence.

"O death, I will be thy plagues." St. Paul called

leath "the last enemy." The Conqueror over death did in His conquest, and will in His still more glorious work of restoration, destroy that "enemy;" "that through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14).

The devil is that enemy: he will be plagued till he be destroyed. "His name was Death and Hell, or Hades" (Rev. vi. 8). "And Death and Hell were cast into the lake of fire" (Rev. xx. 14).


And so in the ancient prophet: "O grave, I will be thy *destruction*," utter annihilation. There is no annihilation of the body, none of the soul; the annihilation is of death, of the grave, of the devil; and in time, we know not when this will be accomplished. All worlds will be radiant with the glory "of God and of the Lamb."

When He said He had "the keys of the kingdom of God," what did He mean? That to Him was given the gift of the Spirit; that the Spirit was the key of the kingdom of God; by His teaching alone can we enter in. And so, when He said, "I am He that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death," what did it mean? That the merit of His own work, death, resurrection, and ascension, was those keys; that as the conqueror over death—over death, because He had been the conqueror over the devil—He had then "the power of the grave," and of death. He had taken the power from the enemy, and founded in its stead the power of His own Eternal Spirit, self-existent nature; and this will now work till all be restored. "If the Spirit of Him that raised up Jesus

from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

Well, then, we are not under the bondage of the law and the prophets, but under grace. They prophesied until John, but their severe justice and foreknowledge both alike revealed Christ: man could not meet God in controversy, or in judgment. "If Thou JEHOVAH shouldest mark iniquities, O JEHOVAH, who shall stand?" Salvation is of grace; and, my dear reader, if, in the great judgment day, your name and mine are found in the Lamb's book of life, through all eternity we shall worship Him for His grace. "And whosoever was not found written in the book of life was cast into the lake of fire."

Then there are two broad points of doctrine in the Bible, and really only two. "Israel, thou hast destroyed thyself; but in Me is thine help" (Hosea xiii. 9).



CHAPTER XXII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

*'Fear not, O land; be glad and rejoice: for the JEHOVAH
will do great things.'*—JOEL ii. 21.



WE are not told at what time the Prophet Joel wrote, and most commentators are content to say the time in which he lived is uncertain; but I think the document fixes the period. It divides itself into two periods: the first chapter is a description of a calamity past, and the remainder of the book a trumpet of alarm of calamity in the future; and this fixes the period to the time between the captivity of Israel and the captivity of Judah, probably in the latter part of the reign of Hezekiah, and in the reign of Manasseh, kings of Judah. This page of history may be found in 2 Kings xviii., from verse 13, and chaps. xix., xx., xxi. The book of Joel is written in highly figurative language: it is a sublime poem. The kingdom of Christ is clearly set forth in it, the elements of which should ever be distinguished by us from the elements of the kingdoms of this world, and solemnly reflected on in their distinct spiritual nature. Throughout the Prophets, and throughout the Bible, the two kingdoms—the kingdom

of Christ and the kingdom of the prince of this world—stand out in bold contradistinction to each other, but perhaps more prominently in the history of the kings, and this parallel history by JEHOVAH'S standard-bearers, than elsewhere, save in the history of His human career in the four Gospels. In the one kingdom we see pride, a lifelong struggle for temporal power, ambition, thirst for glory and renown; or, as it was summed up in a very short sentence by the Prince Himself, "The kingdoms of the world and the glory of them." The other kingdom is within: humility, benevolence, the love of God and of our neighbour, joy, peace, longsuffering, gentleness, goodness, faith. Its elements have nothing to do with the elements of the other kingdom, but are in constant conflict and in antagonism with them. Alas! sometimes the watchmen slumber, swerve, and fall away to the ranks of the enemy; but then the voice of the Captain of our salvation is heard: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight: but now is My kingdom not from hence."

In this, one of the last pages of the history of the kings of Israel, we shall see how corrupt a thing temporal usurpation is, how unable to uphold itself; and at the same time how stable a thing is the noiseless, internal element of the kingdom of Christ.

"The word of the JEHOVAH that came to Joel the son of Pethuel.

"Hear this, ye old men, and give ear, all ye inhabitants. Hath this been in your days, or even in the days of your fathers?

"Tell ye your children of it, and let your children tell their children, and their children another generation.

"That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

"For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion."

This *lion* identifies Assyria (Dan. vii. 4; Jer. iv. 7). Without doubt, a lion with eagles' wings was the standard of Assyria (Ezek. xvii. 3, 12, xlviii. 40).

"He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

"Lament like a virgin girded with sackcloth for the husband of her youth.

"The meat offering and the drink offering is cut off from the house of the JEHOVAH; the priests, the JEHOVAH'S ministers, mourn. . . .

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of JEHOVAH your GOD, and cry unto the JEHOVAH, Alas for the day! for the day of the JEHOVAH is at hand, and as a destruction from the Almighty shall it come. . . .

"O JEHOVAH, to Thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field."

And then in the second chapter the prophet passed on to proclaim the captivity of Judah. One woe is past, and behold another cometh hereafter, was the voice heard.

“Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the JEHOVAH cometh, for it is nigh at hand;

“A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.”

I need not extract here the description of the enemy that should come upon Jerusalem; suffice it to say, it is written in graphic and forcible language, well representing the mighty Babylonian power.

“The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

“And the JEHOVAH shall utter His voice before His army: for His camp is very great: and he is strong that executeth His word: for the day of the JEHOVAH is great and very terrible; and who can abide it?

“Therefore also now, saith the JEHOVAH, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

“And rend your heart, and not your garments, and turn unto the JEHOVAH your GOD: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.

“Who knoweth if He will return and repent, and leave a blessing behind Him?”

And then from the fifteenth verse is a solemn proclamation of a season of fasting and prayer, with a proclamation of Gospel mercy and of the Almighty power of the kingdom of God. When will the world learn to go forth under the banner of the Cross, knowing no other Head but Christ? What could we make of these controversies, failures, wrecks, ruins, and gloom, ever deepening, if they were not intended to bring the world into the kingdom of God? Christ said: “The kingdom of God is come unto you.” “Thou art not far from the kingdom of God.” In the Old Testament He taught the same—ever went before His people and with His people: He Himself was His own standard-bearer; and yet they missed their way, not only to an earthly Canaan, but the masses of them to the heavenly Canaan.

I have said this short book of three chapters divides itself into three parts—the lamentation over Israel, the voice of alarm to Judah, and the Gospel invitation to rest under the shadow of the JEHOVAH, the proclamation of the kingdom of God.

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

“Let the priests, the ministers of the JEHOVAH, weep between the porch and the altar, and let them say, Spare Thy people, O JEHOVAH, and give not

Thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where is their God ?

“Then will the JEHOVAH be jealous for His land, and pity His people.

“Yea, the JEHOVAH will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith”—spiritual sustenance is here intended—“and I will no more make you a reproach among the heathen.”

“Fear not, O land ; be glad and rejoice : for the JEHOVAH will do great things. . . .

“Be glad then, ye children of Zion, and rejoice in the JEHOVAH your GOD : for He hath given you the former rain and the latter rain. . . .

“And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, My great army which I sent among you. . . .

“And ye shall know that I am in the midst of Israel, and that I am the JEHOVAH your GOD, and none else : and My people shall never be ashamed.”

And then follows that grand promise of the gift of the Spirit ; that promise of the inauguration of the dispensation of the Spirit by the gift of the Holy Ghost ; that grand promise of the gift of the Holy Ghost for the inauguration of the Christian Church ; that grand promise for the future that was the marvel of the period it concerned (Acts ii. 16-18), and will yet be fulfilled in an age to come. “There be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with

power." Oh, come Holy Ghost, oh, come thou kingdom of the Father, and embrace the whole world. I must extract these verses to show what the elements of the kingdom of God are, and to show how the name JEHOVAH represented God all things to men, and guaranteed all that He could be to them.

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. . . .

"The *sun* shall be turned into darkness, and the *moon* into blood, before the great and the terrible day of the JEHOVAH come."

This was figurative language, and the sun and moon referred to the Church and kingdom of Judah; the one was to pass away, or to be turned into darkness; and the other was to be a scene of martyrdom and blood before the Messiah came, and so it was.

"And it shall come to pass, that whosoever shall call on the name of the JEHOVAH shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the JEHOVAH hath said, and in the remnant whom the JEHOVAH shall call."

Was there not deliverance in Jerusalem, and in the little remnant, the twelve apostles, the seventy, in the little band in the upper chamber, in the five hundred whom Christ the JEHOVAH called? Yes, they were delivered to sow the Seed of Life over the world; the kingdom of God was within them, and they were to bring all within the kingdom.

"Beat your ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . .

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow. . . .

"The JEHOVAH also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the JEHOVAH will be the hope of His people, and the strength of the children of Israel.

"So shall ye know that I am the JEHOVAH your GOD dwelling in Zion" (chap. iii).

The Prophet Amos lived in the reign of Jeroboam, the second king of Israel, and of Uzziah, king of Judah. The principal feature of the book is, JEHOVAH, the supreme Ruler and Governor over all people and nations. In the first chapters He proclaims judgments against many nations in His own great name. It is not idolatry that is alone condemned, but also luxuriousness and excess. I shall only extract a few passages to show the tenor of the prophecy. It has not in it the spiritual sublimity of the book of Joel.

"Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city, and the JEHOVAH hath not done it?

"Surely the JEHOVAH GOD will do nothing, but He revealeth His secret unto His servants the prophets.

"The *lion* hath roared, who will not fear? The

JEHOVAH GOD hath spoken, who can but prophesy?"
(Amos iii. 6, 7, 8.)

This lion was again a reference to the Assyrian power, that was then even at the door, to devour Israel.

Amos iv. 9, 10, 11, 12, is striking language. The JEHOVAH complained of His people, that although He had visited them with affliction, with the plagues of Egypt, with mercy and with grace, yet they had not returned unto Him. "Therefore, prepare to meet thy God, O Israel."

"Woe unto you that desire the day of the JEHOVAH! to what end is it for you? The day of the JEHOVAH is darkness, and not light" (Amos v. 18).

In the sixth chapter we read that worldliness and luxury had become so prevalent that one said to another: "Hold thy tongue: for we may not make mention of the name of the JEHOVAH." This presents itself for our reflection.

CHAPTER XXIII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Salvation is of the JEHOVAH."—JONAH ii. 9.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."—MATT. v. 17.



THINK that we may safely place the book of Jonah at the head of all the prophets, and say that it is the oldest of them all. From the mention of him in 2 Kings xiv. 25, some have thought that he lived in the reign of Jeroboam, the second king of Israel, but I do not think we at all gather this from the passage. He may have prophesied concerning Israel to the time of that reign, and beyond, and even have proclaimed messages from JEHOVAH that we have not in this book; but I think he prophesied earlier than any of the other prophets, and that He was peculiarly called of the JEHOVAH GOD of Israel to inaugurate the prophets. The dynasty of the kings was to pass away, and the government of the JEHOVAH was not only to be seen parallel with it, but supreme above all. Thus the book of Jonah is one of the most remarkable in the Bible. The prophet was not only a witness of JEHOVAH for that age in which he lived, but the truth is

broadly taught: "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10).

Christ, after quoting from the Psalms (xli. 9), said: "Now I tell you before it come, that, when it is come to pass, ye may believe that I AM" (John xiii. 19).

In our translation it is added, that I am *He*; but it is not the mind of the Spirit. His meaning was, that I am the great I AM, the JEHOVAH, as in John viii. 58: "Before Abraham was, I am."

In the book of Jonah we see this mysterious link of all ages, the great I AM of a past and a future eternity. The book is historic and prophetic. The Jewish Church had been sent a missionary into the world, the world represented here by the great Nineveh; but she swerved to a temporal kingdom, fled to Tarshish; and her Head called the prophets, ruled, and reigned in them.

But this prophecy takes a larger range, divides itself into three parts; the Jewish Church before Christ; Christ in His day; and the Christian Church after Him. Or rather, I should say, the history of Jonah does this. The name JEHOVAH governs the history; He sent alike His Son, and the Church upon His work of love. "Last of all he sent unto them his son, saying, They will reverence my son" (Matt. xxi. 27). "As My Father hath sent Me, even so send I you." Let us look at the history, and perhaps we shall find the solution of the seeming discrepancy in the two passages that head this chapter.

"Now the word of the JEHOVAH came unto Jonah the son of Amittai, saying." This little *now* seems to

mark a crisis, and I think it was the institution, or formation of the government of the prophets.

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me." The commission of the Church was to the world.

"But Jonah rose up to flee unto Tarshish *from the presence of the JEHOVAH.*" This is a direct reference to the servants of JEHOVAH standing before Him in the Holy of Holies (Ex. xxv. 22; 1 Kings xvii. 1). In this history of Jonah this is three times repeated, "To go with them unto Tarshish from the presence of the JEHOVAH." "The men knew that he fled from the presence of the JEHOVAH, because He had told them."

Here was a wilful and determined turning away from the commission given to Jonah, from the presence of Him who had sent him. And is there not the same disposition in us all? a swerving away to some invention of our own, instead of inquiring of God? "Woe to the rebellious children, saith the JEHOVAH, that take counsel, but not of Me."

"But the JEHOVAH sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken."

It is well that God does by His providence, and by His grace, thus thwart our plans, and recall us to Himself. The kingdom of Israel was destroyed; but the government of JEHOVAH by the prophets stands still.

"Thou, O JEHOVAH, hast done as it pleased Thee. . . ."

“ So they took up Jonah, and cast him forth into the sea : and the sea ceased from her raging.

“ Then the men feared the JEHOVAH exceedingly, and offered a sacrifice unto the JEHOVAH, and made vows.

“ Now the JEHOVAH had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.”

Our Saviour declared that this was a type of Himself (Matt. xii. 40), and therefore we must read here a transition in the history of Jonah. The type passes from the Church to Christ, and in the second chapter Jonah was a type of Him. Salvation was not of the Jewish Church, but wrought for man by one life struggle, by one death struggle, by one deadly conflict with the great spiritual enemy. Hear the death-cry, and behold the Almighty deliverance.

“ Then Jonah prayed unto the JEHOVAH his GOD out of the fish’s belly” (Here again we see the Trinity in this great name. Christ did thus pray to His Father, and to His God, in life, and in death), “ and said, I cried by reason of mine affliction unto the JEHOVAH, and He heard me.”

I need not extract this prayer : it is known, with its depth of conflict, and it is just that which we see in the soul of the Redeemer of the world.

“ I went down to the bottoms of the mountains ; the earth with her bars was about me *for ever* : yet hast Thou brought up my life from corruption, O JEHOVAH my GOD.”

This expression here, “ for ever,” is a very remarkable one. As typical of Christ, it means that

it was not only that the curse was laid upon Him, but that the punishment of eternity, due to a sinful world, was laid upon Him in a concentrated form. In many of the Psalms of David the same deep, spiritual depth of torment was foreshown (Psa. lxi).

"When my *soul* fainted within me I remembered the JEHOVAH: and my prayer came in unto Thee, into Thine holy temple. . . .

"I will sacrifice unto Thee with the voice of thanksgiving; I will pay that I have vowed. Salvation is of the JEHOVAH."

What was it that Christ had vowed to pay? The entire cost and ransom price of Redemption, and from a past eternity He had vowed this. "The Word" was that vow and pledge; it did personate His sacred Person till He came, even as the Divine Presence, the JEHOVAH, personated Him. And when He had paid the cost, fulfilled the vow, the realm of death—the realm of natural and spiritual death—rang with the proclamation, "Salvation is of the JEHOVAH, of GOD."

I do like to behold and to contemplate that monument of wonder, "The Wonderful," "The Holy One," the unique Being, Christ, alone upon the broad tableland of this world, and yet not alone, His Father and GOD in Him, and with Him. In Him, the self-existent Being, and *capable of giving life to others*. What was it Christ had promised or vowed when He should rise from the dead—"I will pay that I have vowed"? The gift of the Holy Ghost. "Behold, I send the promise of My Father upon you: tarry ye in the city of Jerusalem until ye be endued with power from

on high." "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." The Spirit of God proceedeth from the Father and the Son: they were both alike self-existent, and both alike have Almighty power to bestow life on others. This doctrine of the Trinity, that so puzzles some people, appears perfectly simple to me. The Persons are triune, but the spiritual nature is one Being, God. And "Salvation is of the JEHOVAH."

"And the JEHOVAH spake unto the fish, and it vomited out Jonah upon the dry land."

Death and the grave did thus give up their victim; the Holy One could not see corruption. But in the fact of the resurrection, we see the same truth, self-existence in the Father and in the Son. "If the Spirit of Him that raised up *Jesus from the dead* dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies" (Rom. viii. 11). "I have power to lay down my life, and I have power to take it again" (John x. 18).

Then Salvation is of the one true God; and we do worship Him in trinity and in unity.

"And the word of the JEHOVAH came unto Jonah the second time, saying,

"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah iii. 1).

Here the type changes again to the Church after Christ. And certainly there is nothing more prominently set forth in the records of His life than His institution of the Christian Church. I say records, for one, and sometimes two, and sometimes three, of the Evangelists relate one thing, and there may be

something that one only relates; but all four alike record circumstantially His reinstitution of the Church.

“The word of the JEHOVAH came unto Jonah the *second time*.” And after his resurrection it is a most remarkable fact that He did nothing that we are told of but reinstitute the Church. He lingered forty days, He appeared, and reappeared, openly and miraculously, with this one burden upon His soul, the reinstitution of the Church. And what was the purport of the commission? Salvation alone of Himself, of the Holy Trinity, the Gospel. “Go ye into all the world, and preach the Gospel to every creature. He that believeth shall be saved. All power is given unto me in heaven and in earth. Go ye *therefore*, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world. Amen.”

Amazing Embassy! amazing Fiat! for really nothing less than a new creation is contained in it. I say creation. The nations to whom the apostles were sent were dead in trespasses and sins, and a new creation was to be wrought in them. “*Create within me a clean heart.*” “Ye must be born again.”

None but the Creator could create; the risen JEHOVAH and Saviour Jesus Christ was the Creator. The keys of the kingdom of God had been delivered to Him; the gift of the Holy Ghost given to the Son; and this Almighty power is the momentum of the

Church; a grand moral force, the only moral force. No external organization can supply its place; it is Spirit and it is life. The question is not whether a body so endowed, and so endued, may not meet with the devil in some form, and be cast down, plunged into deadly conflict; but the question is, which shall be the conqueror? Eight very great promises from that same Almighty Being to Him that overcometh, but not one throughout the Bible to an unfallen being; not one to the self-righteous, not one to him who rests in natural religion, not one to him who settles down in an external system. Oh, spiritual men and women, know yourselves, know your Lord, know your enemy, know your commission, know your end (Rev. iii. 21, 22). Make this knowledge the paramount business of your lives. "If thou faint in the day of adversity, thy strength is small." There are gifts enough in the gift of the devil (Matt. iv. 9). Oh, do not covet them.

"So Jonah arose, and went unto Nineveh, according to the word of the JEHOVAH."

We know the remainder of this history, I will not extract it here. Nor will I attempt to fix the conduct of the typical Jonah to any period in the history of the Christian Church; it seems to suit too well all periods; his prayer connects the present with the past.

"O JEHOVAH, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil.

"Therefore now, O JEHOVAH, take, I beseech Thee,

my life from me ; for it is better for me to die than to live" (chap. iv.).

Neither will I attempt to fix the period of the great chastisement of Jonah here revealed ; suffice it to say, the great Head of the Church has often so chastised His people, and will again often do it, to raise her to higher degrees of glory in His own blessed kingdom ; to make her understand better what the nature of that kingdom is. Oh, Thou moral Power, let us behold Thy glory. For myself, I worship God more for His chastisements than for all His mercies, although I am not unmindful of these. "Thou in faithfulness hast afflicted me."

In this history of Jonah, Christ stands before us, and we stand before ourselves ; the contrast is a gulf no man can pass, but we can all fall down, and ask mercy for ourselves and for each other ; and in doing this we shall best follow Him in His footsteps. "If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sin" (John xv. 18-22). "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Thus do we see how the two passages that head this chapter are not at variance. "Salvation is of the JEHOVAH," completely and entirely ; but He came not only to fulfil the Law and the Prophets Himself for us, to deliver us from the bondage of them ; but He came also to give us life, that a new creation may be begun in us here, and perfected in glory ; that we may learn to obey the laws of God here, and be like Him hereafter. "Behold, I create new heavens and a new earth. . . . Be ye glad and rejoice for ever in that which I create" (Isa. lxxv. 17).

CHAPTER XXIV.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"All people will walk every one in the name of his god, and we will walk in the name of the JEHOVAH our GOD for ever and ever."—MICAH iv. 5.



WE have only to turn to the page of history of the time in which this verse was written, to understand it (2 Kings, xvii.; 2 Chron. xxviii.). Not only were the heathen nations gross idolaters, but the greater part of Israel and Judah also.

"The children of Israel did secretly those things that were not right against the JEHOVAH their GOD, and they built them high places in all their cities, from the tower of the watchmen to the fenced cities. And they set up images and groves in every high hill and under every green tree."

And of the king of Judah at that time it is written: "He sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel."

It was against this state of idolatry and declension that the Prophet Micah was called to write, and to separate the few faithful from it. "All people will walk

every one in the name of his god, and we will walk in the name of the JEHOVAH our GOD for ever and ever." His standard was set up, and under it he pursued his course.

But let us inquire here, how it was possible for Israel and Judah to swerve to other gods? to desire another king than He who brought them out of Egypt, wrought miracles before them, led them through the wilderness, brought them into Canaan, and dwelt with them, to direct them in every difficulty, and to deliver them from every distress? It was because their hearts were not right with Him; He could not lower His standard to them, and they could not rise to the Divine requirement. They loved the tinsel and the glare of the world; they loved authority and place, and were so dazzled with these that they could not distinguish aright the hierarchy of heaven. If we know that the JEHOVAH Jesus Christ is indeed with us; if we know that we are surrounded with celestial beings, His angels and ministering spirits (Heb. xii. 22-24), we shall care very little for the outer world: it will not affect us one jot. If we have truly subscribed to the kingdom of God, we cannot render tribute to Cæsar. Christ only taught those to do so who had corrupted themselves by alliance with Cæsar. This melancholy page of Jewish history moves one to these reflections.

"The word of the JEHOVAH that came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

"Hear all ye people; hearken, O earth, and all that

therein is : and let the JEHOVAH GOD be witness against you, the JEHOVAH from His holy temple.

“ For, behold, the JEHOVAH cometh forth out of His place, and will come down, and tread upon the high places of the earth.

“ And the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

“ For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob ? Is it not Samaria ? and what are the high places of Judah ? are they not Jerusalem ?

“ Therefore will I make Samaria as an heap of the field, and as plantings of a vineyard : and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. . . .

“ Her wound is incurable ; for it is come unto Judah ; he is come unto the gate of My people, even to Jerusalem.”

Thus do we see how God comes forth from time to time to assert Himself ; to recall His people back to Himself ; to restore, or to give them up to their own hearts' lust. But we never read of judgment but it is followed or summed up by some gospel promise. “ Yet will I bring an heir unto thee, O inhabitant of Mareshah ”—the native place of the prophet Micah—“ he shall come unto Adullam the glory of Israel ” (Micah i. 15).

Adullam was a city in the south of Judah, not far from Mareshah. The mind of the Spirit here may have been, that Christ should come to this world as

His type came to the cave there to be a captain over every one who was in distress, in debt, and discontented with themselves (1 Sam. xxii. 1, 2).

The verse in the second chapter and tenth verse countenances this interpretation: "Arise ye, and depart; for this is not your rest: because it is polluted." We must all come to this frame of mind; to discontentment with our sinful, mortal state; to a sense of its pollution; and seek one that is "incorruptible, and undefiled, and that fadeth not away."

In Micah iii. 5, 6, 7, is a prophecy of those four hundred years between the prophets and the Messiah. It had been said many times: "The JEHOVAH hath sent unto you His servants the prophets, rising early and sending; but ye have not hearkened, nor inclined your ear to hear." But now it is said: "The sun shall go down over the prophets, and the day shall be dark over them. . . There is no answer of God." But the speaking prophet added: "Truly I am full of power by the Spirit of the JEHOVAH, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

The fact that the JEHOVAH was the Author of the Bible is plain to every reader of it. And that Author was at once the Father, the Son, and the Holy Ghost.

How remarkable is the fifth chapter! The King of Israel might take up arms against Judah, as is recorded in the page of history I have before referred to. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler

in Israel; whose goings forth have been from of old, from everlasting."

Who was this whose goings forth had been from of old? JEHOVAH; we have seen no other; the Messiah, the very Christ. "He shall stand and feed in the name of the JEHOVAH, in the majesty of the name of the JEHOVAH his GOD."

Thus did these voices come forth from time to time, proclaiming Him who was to come; but He was then to His people what He would be. "The Word was God." He was the Eternal God. "From everlasting, God."

In His own reference to the sixth chapter (Matt. x. 35; Luke xii. 52, 53), we see the distinction and opposition between His kingdom and the kingdom of this world. The one shall be set up in the heart of a son, a daughter, a father, a mother, and meet with the greatest opposition from those of their own house; while the world may be set up in the hearts of others, and be very difficult to overcome. But we ever see God thus dividing the light from the darkness, and we worship Him in His Almighty work.

NAHUM.

The commission given to the Prophet Nahum was entirely to proclaim judgment against Nineveh. "The burden of Nineveh."

We must remember that Jonah had as expressly been sent to preach repentance, and to proclaim mercy. "And God saw their works, that they turned from their evil way."

We may suppose this occurred about two hundred

and eighty years before Nahum was sent to proclaim immediate judgment. "Yet forty days, and Nineveh shall be overthrown" (Jonah iii. 4).

Days, throughout Scripture, when spoken of in this way, commonly mean years; and the common way of computing time by the Jews was $40 \times 7 = 280$. In the book of Tobit there is a remarkable mention of Nineveh, and of its destruction (xiv. 3, 4, 15). But the remains, in the perfect state in which they have lately been found, lead us to suppose that it must rather have been destroyed by some natural cause than by an invading army. The Ninevites had forgotten the preaching of Jonah, turned again to their idolatry and their sins; but the history, like all other history, shows us how God gives space for repentance; and also His intention concerning the Church in the world. We have seen her in Egypt, in Babylon, and now in Nineveh, like a light on a hill that cannot be hid. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

But the prominent feature of this book is the prophet's exaltation and laudation of the supremacy of JEHOVAH over all nations and all gods. Assyria had sorely oppressed Israel, the Divine light sent to her, and now she must learn, to her cost, the power and the justice of Israel's God.

"God is jealous, and the JEHOVAH revengeth; the JEHOVAH revengeth, and is furious; the JEHOVAH will take vengeance on His adversaries, and He reserveth wrath for His enemies.

"The JEHOVAH is slow to anger, and great in

power, and will not at all acquit the guilty : the JEHOVAH hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up the rivers."

This may have been a reference to the passage of the Red Sea and of the Jordan ; but in the prophecy of the destruction of Nineveh, there was also one of supernatural help from the Almighty.

"With an over-running flood He will make an utter end of the place thereof, and darkness shall pursue His enemies" (Nahum i. 8).

"The gates of the rivers shall be opened, and the palace shall be dissolved" (Ib. ii. 6).

And profane history tells us that this was fulfilled. In the third year of the siege the river became swollen from continual rain, overflowed part of the city, and broke down a part of the wall ; when it is said the king collected all his riches, concubines, and eunuchs, and, with himself, burnt them all in the palace.

"What do ye imagine against the JEHOVAH ? He will make an utter end : affliction shall not rise up the second time." No more time for repentance.

"Who can stand before His indignation ? and who can abide in the fierceness of His anger ? His fury is poured out like fire, and the rocks are thrown down by Him.

"The JEHOVAH is good, a stronghold in the day of trouble ; and He knoweth them that trust in Him.

"There is one come out of thee, that imagineth evil against the JEHOVAH, a wicked counsellor."

This seems to be a prophecy of Judas, as in

Psalm cix., but are not all traitors, who are not spiritually allied to Christ?

"Thus saith the JEHOVAH; Though they be quiet, and likewise many, yet thus shall they be cut down, when He shall pass through. *Though I have afflicted thee, I will afflict thee no more.*"

This is again repeated, to show us how long time God does strive with all to awaken them, to show them His government, His kingdom, and His grace in the midst of them. "Behold, I stand at the door and knock." By how many voices and providential dealings does God knock at the heart of man, of the world? But at last He says: "My Spirit shall not always strive with man," and the flood of destruction comes.

"The JEHOVAH hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile."

And as in our day we have seen Nineveh disintegrated, her gods, her images of creature worship, and her palaces laid open, do we not stand with awe over this word of the JEHOVAH? Is not that disinterment now, His voice a second time to the great Nineveh of this world? to the great metropolis to which her ruins are brought? Oh, thou busy, mercantile nation, of gods many, and of lords many, of vanities and follies not a few, go and reflect over that opened grave; see if thy progress is in proportion to heaven's bestowment and advance; or if the heart of the human family, of the family of God, is

still in Sodom, in Babylon, in Nineveh. Christianity is a mighty conqueror ; but sometimes she pauses in her course to arrest attention, to assert, and to reassert herself, in her robes of celestial whiteness and of love ; and it is right she should do so, to raise her votaries to glory, to unrobe them of the garment of earth, and to remind them of their consecration vows. Oh, let us listen to her voice ; to the voices the Almighty sends, from monuments of pride and worldly glory, from relics of renown, from the graves of the past. The sudden transition in this chapter from the proclamation of judgment to the prophecy of Christ, and the proclamation of the Gospel, is remarkable. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace ! O Judah, keep thy solemn feasts, perform thy vows : for the wicked shall no more pass through thee ; he is utterly cut off."

What then is the interpretation of all history ? Simply this, that "we are not under the law, but under grace." The total depravity and alienation of the human family from God meets us at every point ; and JEHOVAH CHRIST stands at the door of every heart, ready to take possession of the citadel, otherwise held and guarded by "the man of sin." He is the alone remedy of the evil ; the balm in Gilead, the Physician there ; the Panacea of sin. And thus it is He stands here in the Bible, throughout the Bible, in this august name, in all the attributes it pronounces, in all the grace it guarantees, ready to close with the sinner, and to be again his Father and his God. But despised and rejected, the

storms and the floods of condemnation came, and the lost one is submerged beneath the convulsion of Divine wrath. But, oh, let us not forget that we only read the history of this side of the grave. "I will make thy grave, for thou art vile." But there the page of Nineveh's history closes to us; we cannot read one line beyond, save that which is written of all despisers of Christ: "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

And then, again, how did the relative name reveal the humanity of Him who was to come? "A brother born for adversity, a friend that loveth at all times." "There is a friend that sticketh closer than a brother"—One who is willing to represent the human family, in whom all are to meet. In JEHOVAH we see Christ in His humanity, and divinity; and in Christ we see the same Being, the God-man.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

"But before faith came, we were helped under the law, *shut up unto the faith which should afterwards be revealed.*" (Mark, it does not say, shut up unto the law, but shut up to that faith that was to be tangibly realised.) "*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. For the life was manifested, and we have seen it*" (1st John i. 1).

The ancients were not under the law, but shut up to that faith to be revealed.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

“But after that faith is come, we are no longer under a schoolmaster.

“*For ye are all the children of God by faith in Christ Jesus*” (Gal. iii. 21, 22, 26).

This is the interpretation of all history; but generations and rolling ages show what slow learners we are in the school of Christ. His own means of instruction have been manifold and persisting, and in the universe there is no other moral power. The moral element of the philosophers of Greece and Rome was the leaven of the hierarchy of God, however borrowed, however unacknowledged. That hierarchy has been the sun of the world, without it all would have been darkness and death. It is true those philosophers nibbled at the letter of the sacred light, instead of receiving the life openly, or perhaps even savingly; but the moral leaven was of the kingdom of God; and hence its power and durability to this day, if I may not say its vitality.

CHAPTER XXV.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Art thou not from everlasting, O JEHOVAH my GOD, mine Holy One! we shall not die. O JEHOVAH, thou hast ordained them for judgment; and O mighty God, thou hast established them for correction."—HAB. i. 12.

THE book of the Prophet Habakkuk is one of the most sublime poems of Holy Scripture, particularly the prayer, and the triumph of the prophet's faith in the third chapter. We can only account for this by supposing that he lived and wrote between the time of the destruction of Nineveh and the destruction of Jerusalem by Nebuchadnezzar. He foretold the latter calamity, saw it at the very door; but his faith rose above that great waterflood of affliction, and we may suppose some act of faithfulness in his JEHOVAH GOD, some fact of fulfilled prophecy, thus buoyed him up with hope for the future.

There is a remarkable page of history recorded, both by the writer of 2 Kings xix., and by Isaiah xxxvii., almost entirely in the same words. The king of Assyria sent a threatening letter to Hezekiah, king of Judah, in blasphemous language against his God; and in the end of the chapters we read: "It came to pass that night, that the angel of the

JEHOVAH went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

"So Sennachêrib king of Assyria departed, and went and returned, and dwelt at Nineveh.

"And it came to pass, as he was worshipping in the house of Nisroch, his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead."

This occurred about ninety-eight years before the fall of Nineveh, and perhaps about one hundred and twenty years before the destruction of Jerusalem. Therefore we may suppose it was either the deliverance of Jerusalem from Sennacherib, or the destruction of Nineveh, that gave the prophet the confidence of deliverance from the captivity he was sent to proclaim. His voice was at once solemn and inspiriting.

"The burden which Habakkuk the prophet did see." The judgment that was to come upon Judah "O JEHOVAH, how long shall I cry, and Thou wilt not hear! even cry out unto Thee of violence, and Thou wilt not save! . . .

"Lo, I raise up the Chaldeans"—the Babylonians—"that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs."

After complaining of God's dealing with His people the prophet exclaims: "Art Thou not from everlasting O JEHOVAH my GOD, mine Holy One? we shall

not die." Here the relative name was the ground of hope. "O JEHOVAH, Thou hast ordained them for judgment; and, O mighty GOD, Thou hast established them for correction." The meaning here is, as Thou didst deal with the Egyptians, so Thou wilt deal with the Chaldeans. "In very deed for this I have raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth" (Exod. ix. 16; Rom. ix. 17).

This might have been said of the evil spirit summarily. God has brought this vast system of creation and redemption into being for the manifestation of evil and for its destruction—to show His power over it. "Thou art of purer eyes than to behold evil, and canst not look on iniquity;" and then the prophet falls back to His own finite reasoning: "Wherefore lookest Thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" Yes, this may be so, but in the end the wicked are established for correction; and instead of murmuring, we should so supplicate grace and mercy, as to obtain it for them.

In the second chapter the prophet says: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and *what I shall answer when I am reproved.*"

We must remember he had undertaken to reason with JEHOVAH concerning the heavy judgment he had seen coming upon Judah; to murmur, and to inquire why those more wicked than they should be employed as ministers of vengeance. The words of

JEHOVAH strike us as we read: "Come and let us reason together."

Then to understand His answer to **Habakkuk**, we must turn again to the page of history that first brought about the sentence of captivity upon Judah. There may be other allusions, and other reasons in this answer, but we must look at the original sentence, and we shall find it in 2 Kings xx., from the twelfth verse; 2 Chron. xxxii., from the twenty-second verse; Isaiah xxxix.

We must remember that **Hezekiah** the king of Judah had had one of the greatest prophets the world had then ever seen to be his counsellor and guide. Isaiah was to him the mouthpiece of **JEHOVAH**; the word of the **JEHOVAH** was by him. He interceded for the king, and prevailed also. The word came to him: "Set thine house in order; for thou shalt die, and not live." But in answer to his prayer, it came again by the mouth of the prophet: "I will heal thee: on the third day thou shalt go up unto the house of the **JEHOVAH**." The king asked a sign of this, and one of the greatest that the Almighty could grant was granted to him, that the shadow upon the dial should return backward ten degrees. "And Isaiah the prophet cried unto the **JEHOVAH**: and He brought the shadow ten degrees backward" (2 Kings xx.). The universe stood still to witness to the fact of man's sinfulness, of His perversion of heart.

And when **Sennacherib** came against Judah, "**Hezekiah** prayed before the **JEHOVAH**, and said, O **JEHOVAH** GOD of Israel, which dwellest between the cherubims, Thou art the GOD, even Thou alone, of

all the kingdoms of the earth; Thou hast made heaven and earth. JEHOVAH, bow down Thine ear, and hear."

Then the word of the JEHOVAH came to him by the prophet. "Therefore, thus saith the JEHOVAH concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. . . I will defend this city to save it, for Mine own sake, and for My servant David's sake."

And I have before shown how the angel of JEHOVAH came forth that night and smote the army of the Assyrians, "an hundred fourscore and five thousand:" and how Sennacherib was slain by his sons at Nineveh (2 Kings xix.).

But now we see how responsibility rises with privilege, grace, and such acts of providential dealing. In the passages I have before referred to for this page of history, we read: "The son of the king of Babylon sent letters and a present unto Hezekiah: for he had heard that he had been sick."

"And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not."

In the parallel passage in 2 Chron. xxxii. 25-31, we read: "His heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem."

In the business of the ambassadors of the princes

of Babylon, who sent unto him to inquire of the wonder that was done in the land, the wonder of the dial going back, and of the recovery of Hezekiah —“ God left him, to try him, that He might know a that was in his heart.”

God's dealings are to teach man his total depravity. He declares this throughout the Bible. “ To humble thee, and to prove thee, to know what was in thine heart ” (Deut. viii. 2-16). And hence this severe sentence upon Hezekiah, more severe than upon Moses : the one might not enter Canaan, the people of the other were to endure siege, defeat, and seven years' captivity.

“ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men ? and from whence came they unto thee ? And Hezekiah said, They are come from a far country, even from Babylon.

“ And he said, What have they seen in thine house ? And Hezekiah answered, All the things that are in mine house have they seen : there is nothing among my treasures that I have not showed them.

“ And Isaiah said unto Hezekiah, Hear the word of the JEHOVAH. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried in Babylon : nothing shall be left, saith the JEHOVAH.

And then how does the selfishness of the man break forth ? Because this was not to be done in his day but in the time of his descendants, he could say : “ Good is the word of the JEHOVAH which thou hast spoken.”

And yet this is the history of one of the best kings **Judah** ever had. "He did that which was right in the sight of the JEHOVAH, according to all that David his father did." I am only teaching the corruption of human nature.

We may now turn again to the book of Habakkuk, written a hundred years afterwards, and we shall find all the elements of the more ancient history—the why and the wherefore Judah must be taken captive into Babylon. The answer of JEHOVAH seems rooted in it: "God is not a man, that He should lie; neither the son of man, that He should repent."

In this construction of the word of God, how harmonious is the entire whole, how confirmatory each part of the other. One Eternal Spirit dictated all, inspired all.

"And the JEHOVAH answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

"Behold, his soul that is lifted up is not upright in him"—these are almost the words in the history of Hezekiah—"but the just shall live by his faith."

St. Paul explains this (Rom. i. 16, 17). The meaning in the ancient prophet was, the judgment proclaimed concerning Judah shall come, but every believer who is "justified by faith" (Rom. iii. 28), righteous by the imputation of Christ's righteousness, shall still live. Hezekiah died, Moses, and David died,

but they live eternally; and this was the doctrine Christ most plainly taught (John xi. 25, 26; iii. 15, 18, 36).

“Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!”

We must remember the treasures and the riches with which the king had surrounded himself, his foolish display of them, and his pride: are they not often thick clay to those who possess them? a load bowing them to the earth? “The cares of this world, and the deceitfulness of riches, choke the word.”

“Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? . . .

“Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil.”

After Hezekiah, there were very wicked kings of Judah. 2 Kings xxii. and 2 Chron. xxxiii. and xxxv. seem to explain the remainder of this chapter. But the judgment may relate also to that which should afterwards come upon Babylon. The fourteenth verse is a reference to Isa. xi. 9, 10, which is a direct prophecy of Christ and of His kingdom. He shall come to reign and rule over all. “The earth shall be filled with the knowledge of the glory of the JEHOVAH, as the waters cover the sea.” When we possess the knowledge of His glory, we shall care very little for the glory and riches of this world. The prophet had said, “What shall I answer when I am reproved?” Now he says, “The JEHOVAH is in His holy temple: let all the earth keep silence before Him.”

We may stand with awe over this verse, and in silence worship Him; He is present everywhere. When this was written He had departed from the Holy of Holies of the temple; the temple service was a ruin; the sacred writings had been lost, and when they were found they created wonder and terror (2 Chron. xxxiv). Still, the glorious Shekinah, the Divine Presence, had not left the earth: let her be hushed into awe, and keep silence before Him. At the end of the nineteenth century of the Christian era, where is He? "In His holy temple," in the Christian Church. He descended into her when He had restored the walls that had been broken down, when He had reinstituted prayer and praise. Every humble heart is His dwelling-place and His throne. —"Let all the earth keep silence before Him."

This thought of the real Presence seemed to inspire in the prophet the prayer and the anthem contained in the next chapter. The dealings of JEHOVAH with His people seemed all explained to him. We do not know that they were not arranged for the temporary restoration of divine service in the reign of Josiah, that which is so pathetically recorded in 2 Chron. xxxiv. 39; xxxv. 19.

"A prayer of Habakkuk the prophet upon Shigionoth"—upon some particular instrument of music, or a certain air or tune, as in Psa. vii. As I have said, it may have been composed for those special services I have referred to. The notice at the end of the anthem favours this supposition: "To the chief singer on my stringed instruments."

"O JEHOVAH, I have heard Thy speech" (or

what Thou hast said, or reported), "and was afraid O JEHOVAH, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

This prayer preceded the anthem—"Do Thy great works as of old;" and then in the anthem is a mention of those works through a long page of history, as in Psa. cv. cvi.

"GOD came from Teman, and the Holy One from mount Paran. Selah." These were mountains in the neighbourhood of Sinai, and the reference is to the descent of JEHOVAH at the giving of the law. "His glory covered the heavens, and the earth was full of His praise.

"And His brightness was as the light." That was His glory. "The JEHOVAH our God hath showed us His glory" (Deut. v. 24).

"He had horns out of His hand."—A horn was symbol of power, and here the reference is to Exod. xxxi. 18; Deut. ix. 10: "Two tables of stone written with the finger of God." The law reveals to us the moral power of God.

"And there was the hiding of His power." The JEHOVAH who gave the law was the fulfiller of the law; but the power was hidden. At the time this was written the power of God had not been manifested; He had not yet come in the flesh; and thus do we see here the depth of inspiration. "The Spirit searcheth all things, yea, the deep things of God."

"Before Him went the pestilence, and burning coals went forth at His feet."

This may be a reference to the many times God

smote His enemies, and sometimes His people, with pestilence (Exod. ix. 15; 2 Sam. xxiv. 13-15; Psa. lxxviii. 15). I shall not extract the whole of this hymn of praise, but every sentence is a reference to some other part of Scripture.

"Was the JEHOVAH displeased against the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation?"

This was a reference to the Jordan and the Red Sea. "Fear ye not, stand still, and see the salvation of the JEHOVAH" (Exod. xiv. 13).

But the song of Moses in the next chapter might be read with this of Habakkuk, and also that of David (2 Sam. xxii); and the figurative language of the Hebrew poets will be seen to be the same. "Thou didst cleave the earth with rivers" (Num. ii. 11; Isa. xxxiii. 21, xli. 18).

"The sun and moon stood still in their habitation" (Josh. x. 12, 13, 14). The sceptic may not believe this miracle, but it was as easy for the Almighty to hold the universe in His hand, to arrest it in its course, as it was for Him to create those depths of worlds, and to hold them together by those eternal laws that His wisdom and power created; as it was for Him to set them in eternal motion. Almighty power is a subject with which the finite mind has nothing to do; we cannot fathom it, we cannot compass it, we cannot understand it. All that we can do is to see God in creation, and to see Him in the name JEHOVAH in revelation brought home to us, and we to Him in a restored relationship: lost, but

saved, but not by a less mighty redemption than the work of creation. "The sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the JEHOVAH hearkened unto the voice of a man : for the JEHOVAH fought for Israel." As the prophet contemplated the grace of his covenant God, all His works of old, well might he rise to the sublimity of this Divine song.

"Thou wentest forth for the salvation of Thy people, for salvation with Thine anointed. . . Thou didst walk through the sea with Thine horses, through the heap of great waters."

Now see the physical effect of this upon the prophet, and ask, shall we remain apathetic, like animals without souls, in the contemplation of the manifold works of God? "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when He cometh up unto the people, He will invade them with His troops." The prophet saw in the future the destruction of the conquering foe, the Chaldeans; and then his faith rose to a climax, and expressed itself in inimitable language.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

"Yet I will rejoice in the JEHOVAH, I will joy in the God of my salvation.

"The JEHOVAH GOD is my strength, and He will—■

make my feet like hinds' feet, and He will make me to walk upon mine high places."

We see here that the religion of JEHOVAH, Christianity, is self-existent, self-sustaining. I am speaking now, as being of the nature of Christ. It rises triumphant over the wreck of nature; kingdoms may crumble, nature decay, afflictions arise, changes come, eras wane; but it is still the same, triumphing over every obstacle and every foe. The justified believer shall live by his faith; the justified body of believers shall live by its faith. The prophet had been told this, and he found it to be so. Death is but a birth to immortality. Some one has said, life is death, and death is life. I do not say so, because Christ did not say so. "*Whosoever liveth and believeth in Me shall never die.*" It is a privilege to stand around the bed of the dying; then it is particularly that we are surrounded with spiritual beings; then it is that we see the unseen; then it is our faith triumphs over the dissolution of nature, and the consolations of revelation are not small with us. The prophet triumphed over national ruin; but what is national ruin to the loss of the soul? Who can fathom the inexorable attribute of justice? It demanded an atonement for sin, and it damns the soul when that atonement is rejected. Oh, inexplicable possibility! Souls lost! souls lost! Nor is the problem less difficult to solve, why we should be saved—why any should be saved.

With these two problems at issue, with this subject for reflection, I close this chapter, only asking how it is we can be beguiled by principalities, powers, titles, regality, and the glory of the kingdoms of this

world, controversies and dissensions, while JEHOVAH Christ, is ever standing at the door of this poor lost world, ready to reign, and to triumph in moral glory and in life everlasting.

Reader, behold Him, as we have seen Him, supreme over princes, kings, people, nations, and the whole world, and ask, why are we yet rebels? why still in darkness and ignorance of Him? The time will come when His Church will go forth with the title, "Faithful and True," when her banner will be KING OF KINGS AND LORD OF LORDS; and why not now

"Rejoice not that the spirits are subject unto you but rather rejoice *because your names are written in heaven*" (Luke x. 20). Oh, amazing mystery, tremendous obligation! I leave it for your contemplation.

CHAPTER XXVI.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The JEHOVAH hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the JEHOVAH, is in the midst of thee: thou shalt not see evil any more."—ZEPH. iii. 14, 15.

THE Prophet Zephaniah wrote in the reign of Josiah, king of Judah, who reigned thirty-one years. There were only four kings of Judah after this; two who only reigned three months, and two who reigned eleven years, making twenty-two years and six months to the time of the total destruction of Jerusalem by Nebuchadnezzar. But the king of Egypt dethroned the first of those four kings, and brought the land under tribute. The king of Babylon bound the second in fetters, and took him to Babylon, also the third and the fourth, with all the vessels of the house of the JEHOVAH, and put them in his temple at Babylon. The melancholy history of those four reigns, of the destruction of the holy city, of the captivity, "until the reign of the kingdom of Persia," of the deliverance from Babylon, may all be found in one short chapter (2 Chron. xxxvi.), although more

detail may be found in Jer. lii. But the question that strikes us here is, why all the good works of the good king Josiah, the regeneration of his kingdom, the reformation of the Church, the purity of Divine service, the zeal of the king and of those who worked with him, could all do nothing to mitigate the sentence of heaven that had gone forth? We are told, that the king held a Passover in Jerusalem, such as had not been holden since the time of the judges.

"Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the JEHOVAH.

"And like unto him was there no king before him, that turned to the JEHOVAH with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

"Notwithstanding the JEHOVAH turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal.

"And the JEHOVAH said, I will remove Judah also out of My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen and the house of which I said, My name shall be there" (2 Kings xxiii. 24-27).

Thirty-one years of such a reign could do nothing to mitigate the stern decree that had gone forth; and

What does this teach us? We read of the three sons of Josiah: "They did evil in the sight of the JEHOVAH, according to all that their fathers had done" (Kings xxiii. 32; 2 Chron. xxxvi. 5-12).

And what does this teach us? Does it tell us that Josiah must have been a wicked man, or a hypocrite, because his sons, and the masses of his people, were still very wicked? Shall we be told that Hezekiah was a wicked man and a deceiver, because his son Manasseh "did evil in the sight of the JEHOVAH, like unto the abominations of the heathen?" Shall we be told that David, as a believer, was not perfectly justified and absolutely forgiven, because his son Absalom was a rebel and a usurper? or shall we say that Absalom was damned, because he coveted his father's throne? Oh, I begin to think we judge too harshly. As he hung in the oak, the Eternal Spirit may have done His work, revealed to him JEHOVAH the GOD of his father, and he may have been saved, as the thief upon the cross was saved (2 Sam. xviii. 9, 10, 15). There was space for repentance, even there. A few more rising suns must witness from the bereaved sire the sacred creed: "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire" (2 Sam. xxiii. 5). And of Manasseh we read: "When he was in affliction" — in fetters in Babylon — "he besought the JEHOVAH his GOD, and humbled himself greatly before the GOD of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem

into his kingdom. Then Manasseh knew that the JEHOVAH he was GOD" (2 Chron. xxxiii. 12).

Then I ask, the third time, what do these histories teach us? It is quite true that David was corrupt, that Hezekiah was corrupt, and Josiah was corrupt; but they were eminent men of God. The volume of eternal life in them far outweighed, and did overcome their corruption; their natural corruption did not so obscure "the light of life" in them, as to make their sons more corrupt. No, the corruption lay far deeper—the regal element in which they breathed was corrupt; those by whom they were surrounded were corrupt; they were beguiled, deceived by the regalia of state, by the pomps and vanities of this wicked world, by adulation, by the pride of their own hearts. And I dare be faithful, and say, that the masses of the people, the young particularly—and this is to be the more lamented—are beguiled by the dazzling luminary, the sun of royalty, and of an overpowering aristocracy. These corrupters creep into hearts and homes, and with the subtle elements of position corrupt the sons and daughters of God Almighty.

A primitive astronomer unknown by name, but whose works remain, whose readings of the heavens—the true and sound conclusions that he drew, remain; stood upon some lofty peak in the stillness of the midnight hour, and with the listening stars as witnesses of his vows, exclaimed: "Here is my watch-tower, and yonder bright orbs are henceforth my solitary companions. Night after night, year after year, will I watch and wait, ponder and reflect, until some ray shall pierce the deep gloom which now wraps the

world." This was the morning star, the dawn of the science of astronomy. And may we not climb some lofty peak, and in the stillness of solitude survey the religion of JEHOVAH; the science of faith and worship; the knowledge of redemption and salvation? May we not say: "Henceforth we will watch and wait, ponder and reflect, until some ray shall pierce the deep gloom that wraps the world?" or darkness there still is upon the face of the deep. The salvation of the astronomer's soul does not depend upon the study of astronomy; but the soul of man does depend upon the study of religion, each one for himself. "The Sun of Righteousness" has been set in the firmament of the heavens, to give light, and fruitfulness, and life to all. We may watch His eclipses, the dark body of the moon—the Church—with her reflected light, coming between the earth and Him.

And again, the eclipse of the moon—the Church—from the interposition of the earth between the Church and Christ. Are not these transits of the bodies in the spiritual firmament ever taking place? Does not the Church often eclipse Christ? and the earth often eclipse both? "The first man is of the earth, earthy: the second man is the JEHOVAH from heaven." And may we not watch the falling stars of our hemisphere, and wonder at the strange phenomenon as they fall?—the antediluvian world, Sodom, Egypt, Babylon, Nineveh, Pompeii, Jerusalem. And may we not watch those stars of light that sometimes burst suddenly in brilliancy upon our sight, and as suddenly sink in utter darkness for

ever? while they who turn many to righteousness shine for ever and ever.

May we not plant our ensign upon "the bow in the cloud," JEHOVAH—CHRIST. Or rather say, God has Himself fixed it there (Ezek. i. 28; Gen. ix. 16-17), that unto it the Gentiles might seek, and the nations assemble. If we were now to do this simply, faithfully, with single-mindedness, with zeal, and energy I believe the world would be saved. If that name were exalted above every name, above kings, princes, thrones, dominions, and powers, I believe the world would rally round the standard, and it might be saved. Our glorified Lord and Saviour Jesus Christ would bring in His great salvation now. I lately heard it said from the pulpit: "It is marvellous that Christ should have made the coming of His kingdom dependent upon ourselves." This should not be said without great modification of the sentence. The one commission of the Church is to go forth and proclaim that the kingdom of God is independent of ourselves; it stands in Christ. We read of the *gift* of the Holy Ghost, the *gift* of qualification for Divine office, of spiritual *gifts*, the *gift* of righteousness, the *gift* on all men to justification, the *gift* of eternal life through Jesus Christ, the *gift* of faith. Every good and perfect *gift* is from above. The secret of all success is to proclaim the free gift of the kingdom of God, and to live in living union with it. "If *thou* knewest the *gift* of God, and who it is that saith to *thee*, Give me to drink, *thou* wouldest have asked of Him, and He would have given *thee* living water." Thus I would make Christ the Central Object of the universe—our

King, as He is seen in Rev. xix. 16 ; and I would have every creature fall down and worship Him. I would have all see Him there, "The mighty God, the everlasting Father, the Prince of peace ;" the Supreme Creator, the Almighty Redeemer, the Holy One, the Restorer ; and I should like all nations and all people to worship Him there as He is seen worshipped under the sixth seal (Rev. vii. 9, to the end). This page of history may now be ours if we will faithfully lift up the ensign of God in Christ ; salvation, and the kingdom of God, free gifts. And I would still stand upon the lofty peak upon which we had taken our stand, and reflect upon the law of spiritual force that cements and binds together those worshippers of all people, tongues, and nations, before the throne of the Most High. It is "the Spirit of Christ," and with that Power they will roll eternally in their heavenly orbits, without a jar, collision, or confusion ; but without that Spirit, we are but dead bodies, a world still in chaos ; nor can we hope to rise to glory. If we had that Spirit, as it is our privilege to have it, there could be no more eclipses of the Sun or of the moon ; our Sun could no more go down, nor could the moon withdraw itself. The JEHOVAH would be our everlasting light, and the days of our mourning would be ended. What is heaven ? "The City had no need of the sun, neither of the moon to shine in it"—of states civil or ecclesiastical—"for the glory of God did lighten it, and the Lamb is the light thereof."

With these reflections we may turn again to the prophecy of Zephaniah, and we shall find that the interpretation of all history is, that we are not under

the law, but under grace. "The law and the prophets prophesied until John;" "Christ is the end of the law for righteousness to every one that believeth." But the Gospel is really the only moral force there, and therefore the law and the Gospel go hand-in-hand, that the law may be so written in our hearts here (Jer. xxxi. 33, 34), that it may be fulfilled in us in the resurrection. The Divine purpose of controversy with the world during nearly sixty centuries is to bring the world to Christ, and to have the law written upon its heart by His Spirit. And hence the protraction of the controversy, the eternal voice.

"The word of the JEHOVAH, which came unto Zephaniah. . . .

"I will utterly consume all things from off the land, saith the JEHOVAH. . . .

"I will stretch out Mine hand upon Judah, and upon all the inhabitants of Jerusalem. . . . And I will cut off them that worship the host of heaven upon the housetops; and them that worship and that swear by the JEHOVAH, and that swear by Malcham.

"And them that are turned back from the JEHOVAH; and those that have not sought the JEHOVAH nor inquired for Him.

"Hold thy peace at the presence of the JEHOVAH GOD: for the day of the JEHOVAH is at hand: for the JEHOVAH hath prepared a sacrifice, He hath bid His guests.

"And it shall come to pass in the day of the JEHOVAH'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. . . .

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The JEHOVAH will not do good, neither will He do evil. . . .

"The great day of the JEHOVAH is near, it is near, and hasteth greatly, even the voice of the day of the JEHOVAH: the mighty man shall cry there bitterly.

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

"A day of the trumpet and alarm against the fenced cities, and against the high towers.

"And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the JEHOVAH: and their blood shall be poured out as dust, and their flesh as the dung.

"Neither their silver nor their gold shall be able to deliver them in the day of the JEHOVAH'S wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land" (Zeph. i.).

"Seek ye the JEHOVAH, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the JEHOVAH'S anger."

There follows here a proclamation of judgment against the Philistines, Moab, Ethiopia, and Assyria.

"I will make *Nineveh* a desolation, and dry like a wilderness.

"Flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; the voice shall sing in the windows; desolation shall be in the thresholds: *for he shall uncover the cedars work.*" This sentence always seems to me to be direct prophecy of the uncovering, or disinterment of Nineveh in our day: what a revelation from God to man, what a voice from the dead!

"This is the rejoicing city that dwelt carelessly that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand" (Zeph. ii.).

Such is the end of all human greatness, it expires in rising, and we do well to retire from it; to live in the kingdom of God, and to exert all our powers to help that forward. What is said of Babylon, is said of Nineveh: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

Then follows again a proclamation of judgment against Jerusalem, and of divine sovereign grace towards her. "Woe to her that is filthy and polluted, to the oppressing city!

"She obeyed not the voice; she received not correction; she trusted not in the JEHOVAH; she drew not near to her God.

"Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

"The just JEHOVAH is in the midst thereof;]

will not do iniquity : every morning doth He bring His judgment to light, He faileth not ; but the unjust knoweth no shame. . . .

“ Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem.

“ The JEHOVAH hath taken away thy judgments, He hath cast out thine enemy : the king of Israel, the JEHOVAH, is in the midst of thee : thou shalt not see evil any more.

“ In that day it shall be said to Jerusalem, Fear thou not : and to Zion, let not thine hands be slack.

“ The JEHOVAH in the midst of thee is mighty ; He will save, He will rejoice over thee with joy ; He will rest in His love, He will joy over thee with singing” (third chapter). It will be seen in a moment that this evangelical, or Gospel effusion, is to some extent borrowed from the Prophet Isaiah (xii. 5, 6, liv. 1). The voice of the Gospel drowns that of judgment ; the Gospel scheme is brought in and offered to the people—to the world—if they will accept it. The same in all the prophets ; they wind up with almost a crash of grace ; the kingdom of God opens, to compel them to come in. The Church and the world stand still in their pollution and helplessness, and the glory of the JEHOVAH is seen to cover the earth as the waters cover the seas. But if we do not know that we possess a thing, it is useless to us, and we might as well be without it. “ The earth shall be filled with the *knowledge* of the glory of JEHOVAH” (Hab. ii. 14 ; Isa. xi. 9). And St. Peter says : “ If after they have escaped the pollutions of the world

through the *knowledge* of the JEHOVAH and Saviour Jesus Christ" (2 Peter ii. 20). And the JEHOVAH Himself said: "My people are destroyed for lack of *knowledge*" (Hos. iv. 6).

Now if my reader will turn to the chapters in Isaiah (iii. xiv. xv), in which I have said this prophecy of Zephaniah is rooted, and also the fortieth he will see in a moment—the world in its pollution it is true—but he will see also the gulf of separation between it and God bridged over, passed over; salvation and glory close upon the scene below, cover it as the waters cover the seas. Divine love, the law of the celestial world—"the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death"—I say, this law of God breaks in upon the world of sin, of darkness, and chaos, and the whole is light and life. Oh, Power unseen, Almighty God unseen, come in glory, and open the eyes of the whole world to see Thee, as Thou didst open the eyes of Thy two disciples going to Emmaus!

This is the very point I want to bring my reader to—God with us, in, through, and by our Lord and Saviour Jesus Christ. "The King of Israel, the JEHOVAH, is in the midst of thee." "The JEHOVAH thy GOD in the midst of thee is mighty." In the work of Creation we *see* GOD; the Holy Trinity was there, but the august name that reveals GOD in trinity was not there (Gen. i.). Our first parent fell, and immediately in Eden the JEHOVAH GOD was there (Gen. iii. 8). The name that restores again the lost link between the Creator and the creature between the Father and the child, was there. And

JEHOVAH was "THE WORD." Henceforth we have seen, from the beginning of the Bible to the end, the word of the JEHOVAH, of the JEHOVAH GOD, the Fiat of history. "The JEHOVAH called unto Moses." The word of the JEHOVAH that came "to all His prophets." "The Word was with GOD"—we have seen them thus conjoined; "and the Word was GOD"—we have seen it thus absolute; till "the Word was made flesh, and dwelt among us—Emmanuel, God with us."

Now let us fix this fact in our minds—God always with us. But when with us in the flesh, it was for the redemption of our race, for our salvation; and He is still with us to give us the knowledge of that salvation, and it is the most important knowledge we can acquire. But did we ever pause to inquire what was the point, the object, at which the devil aimed when he shot the deadly arrow of evil from his bow?

We read of worlds, of systems of worlds, of depths of worlds, of a universe of worlds, that no finite mind can span; all rolling and returning; performing eternally their revolutions in eternal stability, and uninterrupted by any interposition whatever. It was not at them the poisoned arrow of the arch enemy was directed. It was not at any of the works of God in the first five days of creation; it was not at angels or archangels. It was at the *soul* of man; at that life that came forth from the Great Parent of the universe, fresh, pure, holy, godlike; at the nature of the Deity. And that violence, that blot on creation, must be avenged. It was anticipated, and the Triune God

ready to meet the foe. "The JEHOVAH GOD formed man of the dust of the ground, and breathed into his nostrils the breath of *life*; and man became a living *soul*." Into no other form, into no other body was the life of God breathed. "God blessed them," but "man became a living *soul*." The deadly arrow shot, the soul fell, and hence the deep corruption of our nature; the spiritual conflict in which we are engaged; "the mystery of God," and "the mystery of iniquity." But mystery means a thing revealed; and here is our responsibility. To our dying day, we are to work with God; to conflict, and to overcome God's enemy. At last may he be cast out, and the soul of man, my soul, be recovered. But with these *more* than solemn truths before us, how can we be "light and treacherous persons, conceited, proud, self-idolaters?" "The JEHOVAH hath taken away thy judgments, He hath cast out thine enemy: the king of Israel, the JEHOVAH, is in the midst of thee *ig*" (Zeph. iii. 14-17).

CHAPTER XXVII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"The glory of this latter house shall be greater than of the former, saith the JEHOVAH of hosts: and in this place will I give peace, saith the JEHOVAH of hosts."—HAG. ii. 9.

THE period of the captivity is now passed over, and these three prophets wrote after their return from it. If the fourth, fifth, and sixth chapters of Ezra be read here, the whole page of history in which these two first prophecies originated will be compassed. The rebuilding of the temple had been hindered for fourteen years by the enemies of Judah; and this voice was to the governor, to the priests, and to the people, to build, and to finish it.

"Thus speaketh the JEHOVAH of hosts, saying: This people say, The time is not come, the time that the JEHOVAH'S house should be built.

"Then came the word of the JEHOVAH by Haggai the prophet, saying,

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

"Now therefore thus saith the JEHOVAH of hosts; Consider you ways. . . .

"Thus saith the JEHOVAH ; Consider your ways.

"Go up to the mountain, and bring wood, and build the house ; and I will take pleasure in it, and I will be glorified, saith the JEHOVAH.

"Ye looked for much, and, lo, it came to little ; and when ye brought it home, I did blow upon it. Why ? saith the JEHOVAH of hosts. Because of mine house that is waste, and ye run every man unto his own house.

"Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."

This language of the JEHOVAH GOD of Judah may appear severe, chilling, almost repellent ; to begin again with controversy so soon after such a return ; thus to mar the joy and happiness of restoration, would seem cruel to an apathetic man. But it was not so : we must remember the seventy years of the captivity had been plainly foretold (Jer. xxv. 11, 12, xxix. 10). They were accomplished ; and the divine command to build the temple had been given in the most peremptory manner (Ezra i. 1-3).

Was the word of JEHOVAH nothing ? or was it to be obeyed ? Some people are in despair before every difficulty : nothing can be done. They settle down upon their lees, and are perfectly content to do nothing. And this was evidently the case with the returned captives. The time is not come that the Lord's house should be built. They could build, and enjoy their ceiled houses, but the work of God was at a perfect standstill. Now what does this teach us ? Christian responsibility. The Church in Babylon had done God's work ; she had been a light there

she had taught the knowledge of JEHOVAH there, **and** now she must magnify His Word by obeying it—**by** seeing that the temple and the walls of the holy **city** should rise, because He had said they should. **Is** there nothing like this in the present day? **Is** not **the** book of the Revelation God's Word? The number *seven* is the key to the prophecy. And as I have shown in my second work upon it, "Divine Decree and Free Will," *seven* periods of 666 years (Rev. xiii. 18), from the time of the calling of Abraham, making a period of 4662 years. We are now coming to the close of the sixth period, whether the mind of the Spirit was to date from the second period in the world's history, the beginning of the second two thousand years, or directly from the calling of the post-diluvial Church, as Shem was really the founder of that Church (Gen xi. 10-32), or from Noah himself (Gen. x. 1).

The Evangelist St. Matthew dates that Church from Abraham (Matt. i. 1). Thus the precise date from which to calculate is left open, even upon the ground of Scripture. This often is so. Christ's own voice explains and justifies this arrangement: "Take ye heed, watch and pray: for ye know not when the time is" (Mark xiii. 33-35). But from whichever period we date the seven periods of 666 years, the *sixth* period is now drawing to a close, and we can fix precisely where we are, allowing for the untold mind of the Spirit relatively to those few years between the Flood and the calling of Abraham. Under the *sixth* seal we see the resurrection of the Jewish Church, as seen in Ezekiel xxxvii. Under the *sixth*

trumpet we read the same (Rev. ix. 18). It would be well to read here the tenth chapter, from the eleventh to the fourteenth verse. Under the sixth vial we read the same (Rev. xvi. 12-16). The Euphrates is dried up, that the way of God's army might be prepared. Three unclean spirits, of some kingly power, of the Romish antichrist and of the Mahomedan power, are seen to array themselves against the progress of God's people. The universal Church stands in silence and in awe while the seventh seal is broken, while the seventh trumpet is sounded, while the seventh vial is poured forth; and well she may. "There was silence in heaven about the space of half an hour." Her anthems and songs of deliverance cease; and well they might. Victory or defeat is at issue. If victory, "The kingdoms of this world are become the kingdoms of our JEHOVAH, and of His Christ," or anointed One, referring to His humanity, "and He shall reign for ever and ever." If defeat, the spiritual conflict, as I have shown in my first volume on the Apocalypse, passes on to seven periods of two thousand years from the time of the fall of our first parents.

Did I start upon this subject with the banner of Christian responsibility? Oh, Christians! unfurl it afresh; subordinated to the banner of Christ, and the victory shall be yours. He said of Himself: "He that is least in the kingdom of God," that was, He who had made Himself the least, "is greater than John" (Luke vii. 28). Be content to be nobody, to gain this victory over Satan; to bring in the hidden kingdom of Christ; to proclaim victory in His name. Your-

great commission is to preach the kingdom of God, a gift; you are but the instrument He has commanded to do so. Christ was "the gift of God." The Holy Ghost was "the gift of God;" and never, till by *faith* we bring down heaven to earth, will His kingdom come, and His will be done, on earth as it is in heaven. "They could not enter in because of unbelief" (Heb. iii. 18, 19). Look abroad upon the world at this moment, and see the means God has put at your disposal, the means of locomotion, of vast wealth, of vast intelligence, a name, standing fame; the Christian standard to go forth with, eternal truth to go forth with, the everlasting Gospel to go forth with; and what is more than all, the Divine commission, "Go." The Divine commission of JEHOVAH, of the Father, Son, and Holy Ghost: "Go ye into all the world, and preach the Gospel to every creature. And lo, I am with you alway." If ever there was a moment in the world's history when God in Christ stands and gives this commission with more urgency than another, it is now. "All things are ready, come unto the marriage." "He that winneth souls is wise." It cannot be done by sword, by carnal weapons; but by presenting simply the kingdom of God, in the gratuitous form it is presented to us. "Freely as ye have received, freely give." With this digression we may turn again to the prophet Haggai; and we shall find that if the JEHOVAH was quick to reprove sloth and neglect, He was also faithful to His own, to stand by them, and to sustain them in their work. "Lo, I am with you alway." This fact of the abiding presence of the Almighty is what I want to fix in the mind's

eye of my reader ; and here, as throughout the whole Bible, it is.

“ Then spake Haggai the JEHOVAH’S messenger in the JEHOVAH’S message unto the people, saying, I am with you, saith the JEHOVAH ” (Hag. i. 13).

“ In the seventh month, in the one and twentieth day of the month, came the word of the JEHOVAH by the prophet Haggai, saying, Speak now to Zerubbabel, governor of Judah.”

Zerubbabel was of the royal house of David, and was appointed governor of the Jews when, by the leave of Cyrus, they left Babylon, in the beginning of his reign. The name means banished, or a stranger at Babylon. He was an eminent type of Christ, as we shall see in the next book (Zech. iv. 6, 7).

“ And to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, What is left among you that saw this house in her first glory ? and how do ye see it now ? is it not in your eyes in comparison of it as nothing ? ”

How sympathetic is this verse, and how compassionate the one that follows. Is it really so, that God thus enters into the feelings, the minutiae of His people’s affairs ? Yes. “ I am with you.”

“ Yet now be strong, O Zerubbabel, saith the JEHOVAH ; and be strong, O Joshua, son of Josedech the high priest ; and be strong, all ye people of the land, saith the JEHOVAH, and work : for I am with you, saith the JEHOVAH of hosts :

“ According to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you : fear ye not.

“For thus saith the JEHOVAH of hosts ; Yet once, *it is a little while*, and I will shake the heavens, and the earth, and the sea, and the dry ground.”

This is figurative language, meaning the Church, the world ; the sea, from the molten sea of the temple, which was for the priests to wash in. Zech. xiii. 1 explains it ; all was to be changed.

“And I will shake all nations, and the desire of all nations shall come.” What a promise ! What a vivid prophecy of the Messiah ! “And I will fill this house with glory, saith the JEHOVAH of hosts.

“The silver is mine, and the gold is mine, saith the JEHOVAH of hosts.

“The glory of this latter house shall be greater than of the former, saith the JEHOVAH of hosts : and in this place will *I give* peace, saith the JEHOVAH of hosts.”

We are not told that the glorious Shekinah ever descended into this temple, nor was the external glory of it ever equal to the temple built by Solomon ; but the Lord of life and glory stood within the sacred precinct, and thus its glory was greater than the former. He was the Prince of peace, and did there proclaim peace, a remarkable type of which follows in the prophecy. Sin, total corruption is proclaimed afresh ; but the Messiah intervenes, and all is peace.

“I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen ; and I will overthrow the chariots, and those that ride in them ; and the horses and their riders shall come down, every one by the sword of his brother.

CHAPTER XXVIII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the JEHOVAH."

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—ZECH. ii. 10, ix. 9.

THE prophet Zechariah prophesied at the same time as Haggai, in the second year of the reign of Darius. To him, and by him to us, was revealed the spiritual temple that was rising, and is to rise to completion; the temple of which the tabernacle and the ancient temple were but symbols and types. There is throughout the whole book a call to repentance, and to renewal of life, so deep, so startling, that we are led to measure the corruption of man against the infinite holiness of God; and we find a gulf that none can pass from the one to the other, but by the infinite mercy of God. We read of the manifold works of God: of light from the stars of His creation, that travels at the velocity of twelve million miles in every minute of time; and some of these at such a distance from our earth, that light would only reach it after

urney of one hundred and twenty thousand years. and still in unfathomable depths there may be universes " still unreached by mortal ken. God reated worlds, but who created space? No finite mind can grasp the infinite. And as in the physical world, so it is in the moral nature of God; we may penetrate, and fathom, and scale the heights of His glory; but He retreats into the depths of space; passes into the third heaven of glory, and leaves us far behind. We cannot follow Him; we scan the gulf; but with the wings of faith we scale the distant region, and worship Him who brought us there. In this book we see those depths and heights; the depths of our corrupt nature, the heights of God's glory, and His intervention for our salvation.

In the first chapter we see the first, and the sight is most pitiable; but throughout the whole book we see the remedy, the Christian Church one with Christ. If the second chapter be read here with Rev. xi., the Christian Church will be seen in both. The first reference might be to Jerusalem as it then was; but the overreaching meaning was to the New Jerusalem, to the Church when Christ came.

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the JEHOVAH.

"And many nations shall be joined to the JEHOVAH in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the JEHOVAH of hosts hath sent Me unto thee."

Mark the striking manner in which these two verses are worded. It was the JEHOVAH, the Second Person

of the Holy Trinity, who was to come; it was He was speaking: "Many nations shall be joined to the JEHOVAH in that day, and shall be *My* people: and thou shalt know that the JEHOVAH of hosts hath sent *Me* unto thee." So that we see Christ was JEHOVAH, one with the Supreme Being, the Eternal Father. How often when in the flesh did He authorize this interpretation, this complexity of Persons (John xiv. 16, 18, 20, xx. 21).

"Be silent, O all flesh, before the JEHOVAH: for He is raised up out of His holy habitation."

In the seventh verse of this second chapter is the striking command: "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." There is a work for the Church to do for herself, as well as a work for God to do for her. This applied both to the Jewish and Christian Church. "Come out of her, *My* people" (Rev. xviii. 4).

"And he showed me Joshua the high priest standing before the angel of the JEHOVAH, and Satan standing at his right hand to resist him.

"And the JEHOVAH said unto Satan, The JEHOVAH rebuke thee, O Satan; even the JEHOVAH that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

Joshua, as we have seen in Hag. i. 1, was the high priest appointed on the return of the Jews from captivity. In this third chapter of Zechariah we find him standing before the Divine Presence to minister in his office, but under what precise symbol or form God was then manifested, we do not know; He certainly was not enthroned between the cherubims in the Holy

Holies. The temple was not at that time rebuilt. These visions were to encourage governor, priests, and people, in their work. But we read, Satan stood at the right hand of Joshua, to resist him. We should mark well the fact here recorded. It was no less a personage than Satan. How often do we see him under the same aspect (Job i., ii.; 1 Chron. xi. 1). In what form did he appear to Joshua? Not in the form of a serpent; not in the form of an angel of light, but in the people—the Samaritans; the fourth chapter of Ezra, particularly the ninth and tenth verses, explains this. Jealousy was the cause. “The Jews have no dealings with the Samaritans” (John iv. 9), was ever the cry, from the time Samaria was peopled from different nations by “the great and noble Assnapper.” Oh, let us beware of Satan, in whomsoever he may present himself; and pray “the angel of JEHOVAH,” Christ, to intercede for us. “The JEHOVAH rebuke thee, O Satan.” And then His sympathising, pertinent interrogation to him: “Is not this a brand plucked out of the fire?”—the body of the returned captives. And are we not all brands plucked out of the fire? Christ our Deliverer, and Christ still our sympathising High Priest.

“Now Joshua was clothed in filthy garments, and stood before the angel.” The filthy garments were the reproach of the captivity. Jer. xiii. 1-10 explains this. The robes of Divine office had been defiled, but they were to be restored.

“Take away the filthy garments from him. . . . I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

"And they set a fair mitre upon his head, and clothed him with garments. And the angel of the JEHOVAH stood by." And then there was His solemn charge to His servant.

"The angel of the JEHOVAH protested unto Joshua, saying,

"Thus saith the JEHOVAH of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee place to walk among these that stand by."

As we read in these verses the complexity of these Persons, do we not understand Zec. xiii. 7: "Awake O sword, against the man that is My shepherd and against *the man that is My fellow*, saith the JEHOVAH of hosts"? Independent of this complexity of persons, the first and second Persons of the Holy Trinity, Joshua was a type of Christ, a high priest, of His eternal Priesthood. For us He was clothed in the filthy garments of sin, that we might be made the righteousness of God in Him.

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant, the BRANCH."

This was doubtless a reference to the eleventh chapter of Isaiah: "There shall come forth a root out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the JEHOVAH shall rest upon him, the spirit of wisdom and understanding." This Branch related to the royal house of David, but as the designation is employed by the

Second Person of the Holy Trinity in His word from the Father, in these verses, to Joshua the high priest, I think it refers more to the budding and blossoming of Aaron's rod, relating to Christ's eternal Priesthood; and we gather this from the vision of the spiritual temple in the next chapter, and the connection in which the BRANCH is again mentioned in Zech. vi. 12. But by this connection of the name with the royal house of David and the spiritual temple of Joshua, one thing is clearly revealed, that in the hierarchy of "our JEHOVAH and of his Christ" (Rev. xi. 15), kingdom, and Church are synonymous terms: the regal element is Christ's moral splendour, and the spiritual element is the glory of the Deity. He utterly repudiated all temporal titles and dignities.

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the JEHOVAH of hosts, and I will remove the iniquity of that land in one day." This was still the word of the First Person in the Holy Trinity, by the Second Person of the Holy Trinity. "The stone that I have laid before Joshua" was the stone prophesied of in ages past, and laid in a past eternity (Gen. xviii. 18, 19; xxxv. 14, 15; xlix. 24; Psa. cxviii. 22; Matt. xxi. 42). "Thus saith the JEHOVAH GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. xxviii. 16; 1 Pet. ii. 4-6). Here that stone is called "a living stone," and God said He had laid it. The seven eyes upon it are the spiritual eyes of the seven Churches during the seven periods, or

of "the seven spirits" of those periods (Rev. i. 4 "Behold, I will engrave the graving thereof, saith the JEHOVAH of hosts." This was a reference to the engraving of the names of the twelve tribes upon the breastplate of the high priest (Ex. xxviii. 11). Not but God can engrave our names upon the breastplate of our Great Intercessor. Reader, is your eye fixed upon "the living stone," Christ? If it be, you have His Spirit, nothing but the eye of the Spirit can rest there, and you will be saved; but if your eye be not upon that stone, you have not the Spirit of God, saving faith, and you will not be saved. Your name will not be found engraven in the Lamb's book of life, and you cannot be saved. God has said it. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth" (Rev. ii. 17). Reader, have you received—not the name of a tribe of Israel, but the new name, Christian, engraven by the reception "the Divine nature"?

And then JEHOVAH declared He would remove iniquity in one day: in Christ He did do this. "In that day, saith the JEHOVAH of hosts, shall ye cast every man his neighbour under the vine and under the fig tree." This was a prophecy of the calling of the Gentile Church, of the world; every man brother; every man sits under the same vine, Christ; in that day the kingdom of God was thrown wide open to all. "I am the true vine, and My Father is the husbandman;" and we do rejoice in such a wise, tender, and Almighty cultivator of the human soil.

“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep” (Zec. iv.). This was still the Second Person of the Holy Trinity, as in iii. 6.

“And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the edge thereof.”

If several passages under the typical economy be referred to here, they will illustrate this vision in the spiritual temple (Exod. xxv. 31, 33, 34; Levit. xxiv. 4; Num. viii. 2). The typical candlestick had been taken to Babylon (Jer. lii. 19); but the angel of the covenant would show to Zechariah that the thing signified was there; seven Churches supplied with the sustenance of eternal life from the eternal Godhead Himself. The first chapter of the Revelation is a vision of the same. “And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.” In 1 Kings vi. 23, we read: “Within the oracle he made two cherubims of olive tree, each ten cubits high.” These were the two cherubims, as in Exod. xxv. 20. The cherubims were here called olive trees, because pure olive oil only might be used for the seven lamps (Exod. xxvii. 20), typical of the life of the spirit of God. Those two cherubims typified Christ and the Holy Ghost.

“So I answered and spake to the angel that talked with me, saying, What are these, my lord?”

“Then the angel that talked with me answered and

said unto me, Knowest thou not what these be? And I said, No, my lord.

"Then he answered and spake unto me, saying, This is the word of the JEHOVAH unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the JEHOVAH of hosts."

The question at issue was, What was the meaning of the two cherubims of olive tree, by the side of the candlestick with its bowl, and seven lamps in order upon it? (Levit. xxiv. 4) and the answer of the Second Person of the Holy Trinity was, they were typical of the life of God supplied to the Church, of Himself and the Holy Ghost, and that the true Church rose by these means. "Not by might, nor by power, but by My spirit, saith the JEHOVAH of hosts." When shall we learn this truth? Come, O blessed Spirit, and create light and life where there is none.

"Who art thou, O great mountain? Before Zerubbabel, a plain; and he shall bring forth the headstone with shoutings, Grace, grace unto it."

Zerubbabel here, as governor of Judah, was a type of the Governor and Ruler, not only of the Church militant, but of the world. A mountain was the known symbol of a power; and this mountain here meant Satan, in the adversaries of Judah, as seen in the third chapter, first and second verses. Who is Satan before Christ? A plain! Arise, O King of glory, and build in these poor, cold hearts of ours; and bring forth now the headstone of Thy spiritual house, with shouting, Grace unto it! It was to this passage Christ referred when He said: "If ye have faith as a grain of mustard seed, ye shall say unto

this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." Here again is the doctrine of free grace and of human responsibility.

"Moreover the word of the JEHOVAH came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the JEHOVAH of hosts hath sent me unto you."

Do we not know, by the progress of the work of the spiritual temple, that it is of God, that He did send His son into the world? Oh, heavenly Father, give us more and more of the signs of Thy blessed self.

"Who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the JEHOVAH, which run to and fro through the whole earth."

"Those seven" refer to the seven Churches of the seven periods of 666 years; and the seven eyes are the seven spirits of the seven Churches. "The seven spirits which are before His throne" (Rev. i. 4). Are not these the eyes of God in this world?

Again the prophet inquired: "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" And the answer was: "These are the two anointed ones, that stand by the JEHOVAH of the whole earth."

I am not here explaining prophecy, but endeavouring to set forth the religion of JEHOVAH, to disentangle it from the world in which it has been

planted, and to set forth its truths and doctrines: their purity. I pass over the vision of all wickedness in the fifth chapter, only saying I think the two women seen to come out of the ephah signified the two Babylons, the ancient, and Babylon the great. Oh, who can fathom or compass that measure of iniquity? Deliver us from the gulf, O Lord!

I think the vision of the four chariots in the sixth chapter, heralds, messengers, or ambassadors, or some of these, and that the four Evangelists are intended. They did come forth from between two mountain powers, Rome, and the Jewish nation; and hence the kingdom of Christ that is proclaimed, that rose therefrom, or rather His Church, that was newly instituted by Himself.

“And the word of the JEHOVAH came unto me saying, Take of them of the captivity of Heldai, and of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

“Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedec the high priest.” This was done in the ancient Jerusalem; but then the Great Head of the Church is again revealed, and the antitype of the ancient ceremonial, the institution of the Apostolic Church.

“Thus speaketh the JEHOVAH of hosts, saying Behold, behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the JEHOVAH.

“Even he shall build the temple of the JEHOVAH, and he shall bear the glory, and shall sit and rule

upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." In the raising up of His own Body, Christ did build the temple of the eternal; God dwells, and will eternally dwell in that Body, and the Church, one with Him. He does now bear the glory, and sit and rule upon the eternal throne; and He is a High Priest upon that throne.

"And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the JEHOVAH." Here the ancient names are repeated, but the installation of the apostles to office was what was signified. The crowns were simply figurative of honour and distinction — consecrated "kings and priests unto God."

"And they that are far off shall come and build in the temple of the JEHOVAH, and ye shall know that the JEHOVAH of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the JEHOVAH."

These glorious promises were to the Jews in the dim distance; made to their nation, they were made to them, and the word of their covenant God could not fail. They looked for the restoration of their temporal kingdom, but this was not to be; the BRANCH was a spiritual Head, an example, and a pattern for all ages. "Thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass" (Zech. ix. 9). The kingdom of God and the Church have but one meaning in the Bible, save

that the kingdom may be more essentially a scheme of grace, and the Church a spiritual body of persons. God in Christ is the builder of both.

"Out of Him came forth the corner"—referring to the chief corner stone—"out of Him came the nail out of Him the battle bow, out of Him every oppressor together.

"And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight because the JEHOVAH is with them, and the riders on horses shall be confounded" (Zech. x. 4, 5).

I think the eleventh chapter is a prophecy of the final destruction of Jerusalem. "Howl, fir tree; for the cedar is fallen." And the breaking the staves: Beauty and Bands (ver. 10, 14), foretold the breaking of the everlasting covenant of grace with the Jews for their obstinate rejection of Christ. "Woe to the idol shepherd that leaveth the flock." The expression is remarkable, that Church a self-idolater, a shepherd whose nature was wholly self-idolatrous. Matt. xxiii entirely explains this prophecy. "The sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."

The twelfth chapter to the sixth verse is still of the last fearful judgment, and a terrible voice it is. "The burden of the word of the JEHOVAH for Israel. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

But from the sixth verse is a prophecy of the repent

ance and restoration of Israel. "In that day shall the JEHOVAH defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David: and the house of David shall be as God, as the angel of the JEHOVAH before them. . . .

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."

Thus do we see that this prophecy, like all prophecy, is as much a chain of history as is history when prophecy is fulfilled. And the responses, and fulfilment of some of the passages in this book in the Gospels are remarkable (Matt. xxi. 5, xxvi. 31; John xii. 34-37; Rev. i. 7). Who then will deny Scripture? I see in it but one harmonious whole.

The thirteenth chapter seems to be a distinct vision. The first verse seems to have been a prophecy of the fountain for sin, opened when Christ came, and opened afresh to the house of Israel when they shall avail themselves of its cleansing efficacy. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Is it possible that man can be so deceived, and so self-deceived, as to be satisfied with himself, and to refuse to be cleansed and absolved in that cleansing fountain? Yes, Satan may so fill up every avenue of the soul, so glut the soul with the things of time and sense, that he may not be able to

receive the spirit of truth. Christ said so. "Whom the world cannot receive." Well then, what is to be done? The man must disgorge the world; rid himself of the flesh and of the devil; open all the avenues of the soul to the light of heaven; let in Christ, let in the Holy Ghost; not leave it swept and garnished only; but enthrone Christ, and let Him reign there. And this can only be done by the knowledge of God, by a grasp of biblical truth.

We must remember this prophecy was written about 580 years before Christ; and yet we read "So they weighed for my price thirty pieces of silver" (Zech. xi. 12, 13). If this be compared with Matt. xxvi. 15, 16, and xxvii. 8, 4, 6, 9, it will be seen how every circumstance of the betrayal by Judas was foreshown. And then mark the holy indignation of our Lord, for it was He Himself who spake by the ancient prophet: "The JEHOVAH said unto me. Cast it unto the potter: a goodly price that I was prized at of them."

Oh, amazing depth of darkness and of hell! Thirty pieces of silver for the God immortal, eternal, and invisible! The price of a slave! Oh, incarnate virtue, incarnate holiness, incarnate God, when wilt Thou be seen?

Hence the inquiry in the thirteenth chapter and the sixth verse: "What are these wounds in thine hands?" It was an ancient custom for masters to set a mark upon their captives or slaves (Rev. xiii. 16); but this, applied to the Lord Jesus Christ, signified that He was under arrest, the prisoner or captive of Satan. "Those with which I was wounded in the

house of my friends." He had by them been given up to justice and to death. And hence the immediate call for the execution of the sentence. "Awake, O sword, against my shepherd, and against the man that is my fellow;" that is, who is co-eternal and co-equal with me. "Smite the shepherd, and the sheep shall be scattered." Christ declared that this was written of Himself: "All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered" (Mark xiv. 27); and therefore Christ was God, the same one eternal Being of all ages.

I would direct the attention of my reader very particularly to the last two verses of this chapter. I have said the typical seven of the Old Testament was to reveal seven periods of 666 years, from the time of the Flood, which would make 4662. The number 666 is, then, "the *third* part" of a dispensation of two thousand years, save the odd number two. The Jewish dispensation was divided into those three periods. "All the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations" (Matt. i. 17). So, from the time of the advent of Christ, there remained 666 years of the fourth period. Now I believe, if the Church had been really faithful throughout those 666 years, as she was during the first 300 years, and had continued to send proclamations of the Gospel all over the world, and had kept herself pure and unsecular, then the kingdom of Christ would

have been victorious, the spiritual conflict finished "Say not ye, There are yet *four* months"—*four* of the seven. Months, and weeks, and days, and year are thus variably used throughout Scripture; meaning a period definite in the mind of the Spirit, to be revealed to whom He would—"and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John iv. 35). If the kingdoms of the world had then become the kingdom of Christ, the typical *seven* would have dated from the time of the creation of man, and have been completed. But as the Church swerved to Rome, although the apostles had been so plainly directed, "Beginning at Jerusalem" (Luke xxiv. 47-49), the seven periods were dated from the Flood, and not extend down to 2662 of the Christian era. Within that period the empire of Satan may be taken, destroyed, and the topmost stone of the kingdom, the Church, of Christ be brought forth, with shouting Grace unto it. Here I would be most solemn, most urgent; for if that period again passes over, seven periods of 2000 years will be fulfilled before the universal reign of Christ. The conflict will be fierce. Satan will stand at the right hand of the Church, to resist her. Nothing but the unity of the whole body of spiritual men and women, waiving all minor questions, ignoring and trampling under foot all absurd distinctions, can bring about the glorious acclamation, Victory! victory! "I determined not to know any thing among you, save Jesus Christ, and Him crucified," must be the ensign of the standard-bearers of our Church. "Is Christ divided? Was

Paul crucified for you? or were ye baptized in the name of Paul?" The devil is just beguiling the world with eccentricities, and absurdities, with externals, and frivolities, while the sands of time run out, and the Church is landed beyond the limit of repentance and return to God. Wherein is the strength of the Holy Trinity? In its oneness; Three Persons co-operating for our salvation, but they are One. And they are our example. What if they were divided? jealous of place, of office, of power, and of glory; of name and distinction? What could become of our salvation? No; each one has been content to work on through we know not what ages of the past! Creation, redemption, and recovery tell the tale; and shall we individually, as a nation, or as a world, grovel in the elements of earth, revel in the most gross absurdities, and abandon ourselves to puerilities, while souls are lost? No. "In understanding be men." I could not avoid this digression. The Jewish nation had come into the last "third part" of their economy. Will they come out of it victorious, or will they reject Christ, and be rejected of Him? What an alternative! What an ordeal!

"And it shall come to pass, that in all the land, saith the JEHOVAH, two parts therein shall be cut off and die; but the third part shall be left therein.

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The JEHOVAH is my God."

According to this promise, God did bring His people

through that last "third part" of their day of trial; it was perhaps the darkest part of the day to them; four hundred years without prophet, without voice, without any further light of revelation. And their enemies were more powerful, and more satanic than they had ever been before. The dynasty of the kings of Syria alone, the Antiochus dynasty, were the most bloody persecutors the Jews ever had. The actions of many of them were foretold by the prophets, and related in the books of the Maccabees. The eleventh chapter of Daniel is supposed to be a prophecy of Antiochus-Epiphanes. He ordered the statue of Jupiter Olympus to be placed upon the altar of the temple, and a son to be offered in sacrifice. Greece, and Rome also conquered and ruled the world in those dark ages of the Jews (Dan. vii. 6, 7). And yet the JEHOVAH brought them through the fire; refined them as silver is refined, and tried them as gold is tried. They did call upon His name, and He heard them. He said, "It is My people, and they did answer, The JEHOVAH is my God." We have only to read the first chapter of Luke, to see the little believing, waiting Church, in fine linen, clean and white: for the fine linen is the righteousness of saints. And Thomas answered the risen Saviour in the very words He anciently employed, "My JEHOVAH and my GOD." And Simeon confessed the same.

Whether this verse related also to the first 666 years of the Christian era, I do not know; but God brought His Church through that period also, through still greater darkness, persecution, and martyrdom (Dan. vii. 7). And so it may be applied to every "third

part" of her history. He will bring her through, and His purpose of love is to purify, and to lead her onward and upward.

But at the present time I do not see any burden, judgment for the Christian Church, unless she provokes it for herself, by neglect, or by suffering herself to be beguiled by frivolities, controversies, and absurdities, by the great enemy of souls. 694 years now remain of the seven periods of 666 years, from the beginning of the post-diluvian Church, and in the next 128 years the Euphrates may be dried up, that the ancient people may be gathered together in their own land. It may occur at any time; united prayer to Almighty God, instead of the puerilities that are unworthy of a great nation, would bring all these culminating events to pass. With singleness of purpose, and every hand at the helm; by forbearance, by liberality, by great-mindedness, and by genuine Christian love, the great world may now be brought within the kingdom of the one true, Triune God. But without His help, His power, His grace, and His presence, this cannot be done; and therefore what the Church and the people have now alike to do, is to stand before Him in the most holy place; to inquire of Him; to listen to Him; to obey Him; to supplicate Him; and to praise Him, the Lord and Ruler over all. But if this be not done, if the world be not called on to meet, and stand before Him as one man; then I do very much fear that the spiritual conflict will be prolonged to the seven periods of two thousand years. Be this as it may, let the Church do her work manfully, strong in the faith, giving glory

to God: then, whether her message be rejected or received, she will have delivered her own soul, and will receive a crown of life.

But I will not leave this chapter without asking my reader, Have you ever considered the subject of the harmony of revelation? We read of the "mechanism of the heavens,"—of the equilibrium of the spheres. But is there not the mechanism of the Bible?—the same order and design as in the natural heavens. The same Architect built both. All parts are dependent upon each other; "a wheel in the middle of a wheel," and "the spirit of the living creature is in the wheels."

Let the first chapter of Ezekiel be read here: it seems to apply alike to the orbs of the heavens and to the orbs of the Bible. And thus do we find the Apocalypse written in the figurative language of the heavens and of the earth: the Creator dictated. Give me your attention one moment, while I quote a passage from an author on mechanics: "A particular connecting chain or principle is generally thought necessary to unite every two seemingly disjoint appearances; but it often happens that *one great connecting principle* is afterwards found to be sufficient to bind together all the discordant phenomena that occur in a whole species of things." This remark is equally applicable to the Bible; there may be in much complex matter; the production of many minds for the instruction of the human family; and written in different ages, to take in the scope of experience and the greater lights of heaven; but the *one great connecting principle* is Christ; the one great Center

Object is Christ; the great attraction that binds all together is Christ. And when we set up, as we ought, this great Central Object in the world, it will bind all together. But till then there will be discord and confusion of tongues.

What is the equilibrium of the Bible? That which so many think complexity, and cannot read, or understand it, because it seems to clash with the Gospel, and to detract from it—that mighty principle, nevertheless, is the holiness of God; it holds the world in reverence and awe. Without it the Bible and the Gospel would be without their glory; and the whole system of the religion of JEHOVAH would collapse into a thing of nought.

Then let me close our glance at the writings of the Prophet Zechariah with his vision of the future: "In that day shall there be upon the bells of the horses"—not only upon the priestly mitre, but upon every article, and in every transaction of common life—"HOLINESS UNTO THE JEHOVAH" (Zech. xiv. 20). When we thus see Him holy, and thus ascribe holiness to Him, and see ourselves vile, utterly undone, and helpless, He will come, and justify us as believers.

CHAPTER XXIX.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"The JEHOVAH, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the JEHOVAH of hosts."-MAL. iii. 1.

THE Prophet Malachi wrote 400 years before Christ, and was the last of the inspired penmen under the Jewish dispensation. In the first chapter Israel complains to JEHOVAH of a want of love, they reason together, and JEHOVAH evidences His love.

"The burden of the word of the JEHOVAH to Israel by Malachi.

"I have loved you, saith the JEHOVAH. Yet say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the JEHOVAH : yet I love Jacob,

"And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

"Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the JEHOVAH of hosts, They shall build, but I will throw down; and they shall call them the border

of wickedness, and the people against whom the JEHOVAH hath indignation for ever.

“And your eyes shall see, and ye shall say, The JEHOVAH will be magnified from the border of Israel.

“A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the JEHOVAH of hosts unto you, O priests, that despise My name. And ye say, Wherein have we despised Thy name?”

I have thus extracted these verses, because a great doctrine is contained in them. We must believe in the doctrine of election, or reject it. For myself, I do not believe in it in the absolute sense in which it may be believed in by cursory readers of revelation; and yet I am sure, if it had not been for God's almighty arm, His providential care, and the persistence of His grace, I, for one, could not have continued steadfast in the faith, in the Divine life, up to the present hour; nor without them I could not go forward another day without falling into grievous sin. Salvation is of grace from the beginning to the end; Christ is the author and the finisher of our faith; and through all eternity we shall ascribe grace unto JEHOVAH.

But let us look at the two points: salvation alone of grace, and the lost. Christ was elected, chosen; and those who are saved are elected in Him; He is the author and cause of their election. “Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased; I will put My Spirit upon Him” (Matt. xii. 18). And then the consequence:

"Thus saith the JEHOVAH that created thee, Jacob, and He that formed thee, O Israel, Fear not for I have redeemed thee, I have called thee by thy name; thou art Mine" (Isa. xliii. 1). "According as He hath chosen us in Him before the foundation of the world" (Eph. i. 4). "I appoint unto you a kingdom, as My Father hath appointed unto Me" (Luk. xxii. 29). God in Christ atoned for sin, His life was the ransom price of our redemption; and as the Representer of man, in virtue of His divine life and work, He imputes His holiness to every one, to the Church, whose causation of election is in Himself. And when He died, He bequeathed by will, grace, righteousness, salvation, and redemption, all the benefits of His death. He restored the creature to the Creator, the orphan child to the Eternal Father. This was His meaning: "I will not leave you orphans" (John xiv. 18); and this was what He meant in His word to Malachi: "If I be a Father, where is Mine honour?" A person's will is as sacred as the Bible, by all laws human and Divine; and is the will of Christ less so, which is the culmination and completion of revelation itself? (Heb. ix. 16, 17.) That will is the unchangeable and free will of God; His gift, Himself, and He could give no more; the evidence of that love that Israel doubted. Oh, let us believe in it, rest in it, and not tempt Him to withdraw it.

Now let us turn to the other point—the lost, and inquire how it is possible that any can be lost; how it is that the Being revealed by this ancient prophet, "the JEHOVAH, the messenger of the covenant,"

say, "I hated Esau"? (Mal. i. 3; Rom. ix. 13.)
 He so loved *the world*, that He gave His only be-
 gotten Son, that whosoever believeth in Him should
 perish, but have everlasting life. For God sent
 His Son into *the world* to *condemn the world*; but
the world through Him might be saved" (John
 6, 17). And again: "Behold the Lamb of God,
 who taketh away *the sin of the world*" (John i. 29).
 If we must look deep for the hatred of God to
 man. We must go into the spiritual world and see
 there, the Holy One, the Just, the Being whose
 nature is Love; the Omniscient, the Eternal. And in
 this world of spirit we must see the evil nature of
 ourselves; for if we were chosen in Christ from the
 corruption of the world, there must of necessity have
 been an evil nature from which we were to be created.
 There was an implacable enemy to be sub-
 dued, or to bear the wrath of eternal justice. We
 saw Christ made amenable for all; the claim
 of justice met for all; the penalty of sin suffered
 for all. But that scheme of grace and of salva-
 tion rejected, the sinner remains obnoxious to God.
 Ungenerate, uncleansed, unsanctified, unjustified,
 clothed in the righteousness of Christ, the man
 remains obnoxious to God. The evil spirit in his
 own self, the old implacable enemy reigns with-
 out and will not surrender. The bond of the ever-
 lasting covenant was ready to embrace him, the door
 of the kingdom of God was wide open to him, he
 would not enter. Cain was Abel's brother. Esau
 Jacob's brother. Saul was David's king. Ahab
 God's anointed; they all stood at the very gate

of heaven, and all refused to enter in—to submit to Christ. “I hate Esau,” not because he was a sinner; it was the world in its sinful inheritance that Christ pitied, and that brought Him here; but because Esau would remain in, and retain that sinful inheritance, He would not love him. It was not His creature that God hated, but “the man of sin,” the enemy of all righteousness. We read of “the mystery of God,” and of “the mystery of iniquity.” Let us stand with the most profound awe over both, not thinking to fathom either. The dread reality of the one would overwhelm us in our mortal, finite state; and the glory of the other would consume us in our sinful state. This is what we must understand by all such passages. God being omniscient, He knew who would resist His grace and His spirit; and He hates the unregenerate nature. To those who, like Pharaoh, will not surrender, He says: “For this purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth.”

God must be seen to be Almighty and Supreme, by the lost and the saved. It was not the love of God or the power of God that was at fault, that Cain, and Esau, and Pharaoh, and Saul were not saved: we must look for the reason in that depth of iniquity, the nature of which we shall never know till we are landed in the spiritual world. God seems ever suffering fresh institutions of its power, to give to it a day of grace we see this in the race of Ishmael, and in the Romish Church. He gives His Spirit, His nature to a body to reveal Himself. He has given us revelation to te

what has been done on His part; and if the rebel part will not surrender, it must remain under the sentence of condemnation. In this God acts in perfect accordance with all His attributes. Worlds, and systems of worlds, are in abeyance to His work. Finite mind cannot grasp His plans; doubtless they are infinite, as He is infinite. But thus far we do know, that as the death of the righteous is only a birth to immortality—to eternal life, so the death of the unforgiven is a change into a state of existence called “the second death,” into a state of entire separation from God; of darkness, misery, torment, and despair. “These shall go away into everlasting punishment: but the righteous into life eternal” (Matt. xxv. 46; Luke xvi. 28, to the end).

In the second chapter of this prophet God complained of the priesthood, that they had not been faithful to their consecration vows. We have only to read some passages to know how sacred those vows were (Num. vi), and how sacred God’s covenant was with them; and thus it was He said here: “And now, O ye priests, this commandment is for you.

“If ye will not hear, and if ye will not lay it to heart, to give glory unto My name, saith the JEHOVAH of hosts, I will even send a curse upon you” (the curse originally predicted), “and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces. . . .

“And ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, saith the JEHOVAH of hosts.

"My covenant was with him of life and peace. I gave them to him for the fear wherewith he feared Me, and was afraid before My name.

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn many away from iniquity.

"For the priest's lips should keep knowledge, they should seek the law at his mouth: for he is My messenger of the JEHOVAH of hosts.

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have rejected the covenant of Levi, saith the JEHOVAH of hosts."

And hence the voice in the third chapter. "Behold, I will send My messenger, and he shall prepare the way before Me."

The messenger foretold was John the Baptist; the Divine Being who was speaking was the JEHOVAH, whose voice we have heard from the beginning of the Bible to the end; and therefore the JEHOVAH was Christ, and Christ was the JEHOVAH, the Eternal, Supreme Being, for we have already known Him throughout four thousand years (Gen. i.) and the Creator, in an anterior period, we know when.

Reader, do you believe in the Divinity of Christ? Do you see the Divinity of Christ? Do you see Him in Christ? If you do not you are spiritually dead, and if you do not care to see Him, you are spiritually dead, and cannot be saved, unless you suppose Him to give you light and life.

hold, *I will* send *My* messenger, and he shall go the way before *Me*: and the JEHOVAH ye seek"—the Messiah whom the Church is for (Rev. xii. 2)—"shall suddenly come to temple, even the messenger of the covenant, ye delight in: behold, He shall come, saith HOVAH of hosts."

In this verse there is a plain revelation of the deity and humanity of Christ; the Eternal Spirit and the Messiah, the Anointed One, were JEHOVAH and Christ were One. And as we have seen the JEHOVAH, the Word, throughout the Bible dictated by Him; His signature prefix to every sentence, we do understand the verse: "The Word was made flesh, and dwelt among us" (John i. 14). And hence His name in Scripture, "the Word of God" (Rev. xix. 13).

When we come to the last book of the Old Testament, a little later, as we shall pass on to the New Testament, I want my reader to watch the transit of heavenly body into flesh, into our nature; to follow it steadily, and to observe it closely; but we must first turn again and listen to the voice to the Levites.

It is he who may abide the day of His coming? and all shall stand when He appeareth? for He is like a consuming fire, and like fullers' sope: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the JEHOVAH an offering of righteousness." The cleansing of the temple, the reformation of the corrupt temple service, of the

Levitical economy altogether, and the institution of the Apostolic Church, were all the purgation he spoken of. In the fifth verse, the Second Person, the Messiah, who had been spoken of, again changes to the First Person: "*I will come near to you to judgment. . . saith the JEHOVAH of hosts. For I am the JEHOVAH, I change not.*" So that the JEHOVAH, "the Ancient of days," was One with "the Son of man," as seen in Daniel vii. 9, 13, 22, 27.

The last chapter of the ancient canon is a striking prelude to the new, although four hundred years lie between the utterance of it and the events foretold or the ushering in of the King of glory.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the JEHOVAH of hosts, that it shall leave them neither root nor branch." As we see the body of the Pharisees, the whole house of Israel swept away, and the holy city destroyed, do we not understand this trumpet of alarm?

"But unto you that fear My name shall the Spirit of Righteousness arise with healing in His wings. This designation of Christ is not only poetical, was the bow of promise fringed with glory. He had those four hundred years been to the hidden Church; but the morning came, the day dawned "the Sun" that had gone down in cloud and blackness arose, the heavens brightened, and His meridian splendour cheered the earth.

In the first chapter of Luke I see the fulfilment of this verse: there, those who had loved and feared the

great Name, are seen to bask in His beams, to triumph in His glory.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that *I shall do this*, saith the JEHOVAH of hosts." And when He did do it, the voice of the exulting Church was: "He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. . . .

"And hath raised up an horn of salvation for us in the house of His servant David.

"That we should be saved from our enemies, and from the hand of all that hate us."

But the charge in the ancient canon to the newly constituted people is remarkable: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." The Gospel was not to abrogate the Law, but to fulfil it. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the JEHOVAH:

"And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, ~~lest~~ I come and smite the earth with a curse."

When the angel Gabriel announced to Zacharias the birth of John the Baptist, he quoted this passage: "He shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to *the JEHOVAH their God*. And he shall go before *Him* in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the

just ; to make ready a people prepared for the :
HOVAH " (Luke i. 17).

Thus do we see how the Word of God was enroll
in heaven. Four hundred years rolled on, and at
the Word was there, ready to be delivered, and the
messenger of JEHOVAH there ready to deliver :
The four cherubims of Ezekiel do represent the
prophets, also the four evangelists and the New
Testament. And this is what we see everywhere
throughout the inspired Word — "A wheel in the
middle of a wheel ; and the spirit of the living crea-
ture was in the wheels." And St. Peter said : "The
Word that liveth." We must therefore be prepared
to receive both the complexity of Scripture, and the
letter of the written Word : it is a spiritual, living
agent. John said of himself : "I am not Elias
(John i. 21). Christ said : "If ye will receive it, this
is Elias, which was for to come" (Matt. xi. 14). The
angel Gabriel explained both passages. "He shall
go before Him *in the spirit and power of Elias*.
Both Elijah and John were spiritual ambassadors
from the court of heaven, and they both return
to bear their message there. What an embassy !
What a report ! Let us seek as much as possible
to live in the invisible world.

We are come to the end of the Old Testament
and we have only to turn one blank leaf of our Bible
to be in the New Testament ; to see the One Eternal
Being, whom we have seen throughout thirty-
centuries, descend into the Body prepared for Him
to reveal Himself, His name, His glory, His exalted
celestial nature, to the world.

I have said, let us watch steadily the transit of that heavenly Body, EMMANUEL — GOD with us. I repeat, let us observe carefully; because Satan may obscure the sight; the clouds and mists of earth may obscure the sight. The blind, dead soul of man cannot behold the vision: and what is he without the providence and care, without the presence of the Eternal Father; without the reconciliation to Him, made by the Son; without the Holy Ghost to enlighten, to sanctify, and to restore to Him? Come, O come, Lord of life and glory, "in the spirit and power of Elias," that many faithful ambassadors may "go before Him. . . . To make ready a people prepared for the JEHOVAH," the second coming of our JEHOVAH.

But I will not pass on to the New Testament without retracing our steps for a moment, to track the Eternal along the track of time, from whence we started, to where we are come. And then I purpose glancing at the Apocryphal writings, the otherwise void period between Malachi and Christ.

It is simply the prefix, the signature of the Almighty to the sacred writings, I want to direct attention to, and to beg my reader to remember, that that prefix is the covenant name, the representative of the Holy Trinity; of Three Persons and One God; engaged alike to redeem and restore man. "God is a Spirit." Creation reveals Him, the Almighty; but Revelation alone reveals Him in His relative character to ourselves.

Although we read in the first chapter of Genesis, "Let *us* make man in *our* image, after *our* likeness,"

still, in that page of creation, and of Revelation, God did in some measure appear in the unity of His Person, rather than in the sacred Trinity. The page of history, down to the third verse in the second chapter, seems to stand alone in the Bible. But from that verse, "the JEHOVAH GOD" was the prefix of His word to man. "THE JEHOVAH GOD formed man of the dust of the ground." He put the first pair into the garden of innocence, to dwell with Himself. He witnessed their fall. He stood by to condemn and to forgive; to proclaim the spiritual conflict with evil, and the victory over it by the seed of the woman.

The JEHOVAH destroyed the old world, and brought the Ark through the great deep.

The JEHOVAH called the Patriarchal Church; went down with her into Egypt, and brought her up again.

The JEHOVAH called Moses; authorised His great name afresh with him. He set His prefix to every message to Pharaoh, to each judgment sent. "The JEHOVAH said unto Moses, Go in unto Pharaoh," was the form of each commission. And the order of the great deliverance was headed by the same. "The JEHOVAH spake unto Moses and Aaron in the land of Egypt, saying" (Exod. xii. 1). The prefix to the order for the overthrow of the Egyptians in the Red Sea, was the same: "The JEHOVAH spake unto Moses, saying" (Exod. xiv. 1). In the Israelites' song of deliverance, JEHOVAH was the Object of praise and worship (Exod. xv.). The law was given in the covenant name, for the consolation of the lost family

of man: "I am the JEHOVAH thy GOD, which have brought thee out of the land of Egypt." All the commands for building the tabernacle were by the same divine prefix: "The JEHOVAH spake unto Moses, saying" (Exod. xxiv., xxv. 1, 2). The wilderness life was ordered and accomplished under the same set and eternal signet: "The JEHOVAH said unto Moses, Depart, and go up hence, and I will send an angel before thee. My presence shall go with thee, and I will give thee rest" (Exod. xxxiii. 1). All the Levitical laws were given under the same sacred name: "The JEHOVAH called unto Moses, and spake unto Him out of the tabernacle of the congregation, saying" (Lev. i. 1). And so throughout this book, every sentence is under the same sacred seal. And mark, there is the same affix, as prefix, to every confirmation throughout the Bible: "These are the commandments, which the JEHOVAH commanded Moses for the children of Israel in Mount Sinai" (Lev. xxvii. 34).

The fourth canonical book of the Old Testament is under the same signet of the Almighty: "The JEHOVAH spake unto Moses in the wilderness" (Num. i. 1). His people must be numbered and marshalled for their march. Every command, civil and ecclesiastical, must be given by Him. The sedition of Aaron and Miriam, the rebellion of Korah, the murmurings of the people, Balaam's prophecy, the miraculous budding of Aaron's rod, all the distinct stages of the journey in the wilderness; in fact, the history of about thirty-eight years, must all be edited by Him. The JEHOVAH spake unto Moses," is the prefix of

all: and the affix of this book also is the same: "These are the commandments and the judgments, which the JEHOVAH commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho (Num. xxxvi. 13). The journey had been accomplished under the shadow of JEHOVAH, and the history of it is given to us under His signature.

The book of Deuteronomy is a recapitulation, or confirmation of what had been before written; but although thus simply repeated by Moses, he never prefixes, or affixes his own name to any part of the document to give it authority, but prefaces his matter with these forms of expression: "The JEHOVAH our God spake unto us in Horeb" (Deut. i. 6). "The JEHOVAH spake unto me, saying" (Deut. ii. 2). "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE JEHOVAH THY GOD" (Deut. xxviii. 58).

The thirty-second chapter is a laudation of the great and glorious name. The prefix of the same Commander, Leader, Lord, and Judge, meets us also in the book of Joshua, giving to it authenticity and authority. "Now after the death of Moses the servant of the JEHOVAH, it came to pass that the JEHOVAH spake unto Joshua, Moses' minister, saying, Moses my servant is dead: now therefore arise, go over this Jordan" (Deut. i. 1, 2). Reader, do you see God? do you see His servants die, and He still survive to reign and rule supreme over the whole earth? Is it nothing to you to be His servant, His minister? Oh, be faithful; your light will soon be put out, your coun-

soon finished; but He will stand over your earthly remains as here. "My servant is dead," arise some one and take his place, and lead My people onward. The world does not stand still because a star has disappeared, or the sun set; the universe moves on, to perform ever and anon his mighty revolutions, according to eternal laws. And so of the religion of JEHOVAH. An individual, a servant of His may disappear, a body sink to rest; but the mighty phalanx moves on to perform the revolution He has appointed, and to victory under His celestial banner.

And this is what we find in this book, the mighty arms of Joshua miraculously victorious under the Eternal Head; that sacred head—that although lofty as we have seen it to be, stooped to die, that all might live eternally in Him. In Josh. v. 14, 15, we see him "As captain of the host of the JEHOVAH. And Joshua fell on his face to the earth, and did worship." It was not enough. "The Holy One," the Omnipotent One stood there, and Joshua must bow in reverential awe, as well as worship. "The captain of JEHOVAH'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." With such a head we may go forth, Jericho will fall, the Canaanitish nations will fall, and our affair will be, "The JEHOVAH is GOD" (Josh. xxii. 34).

But I must pass more rapidly over these Jehovistic ages, as my only purpose in this resumé is to connect the name of the Old Testament with the name of the Divine Person of the New Testament. The ancient name was not renounced or denied by Him, although other names were taken into connection with it; the

name of the human nature, even as the human nature was taken into the divine nature.

The judges lived under the government of JEHOVAH. The history was given under the authority of the Great Seal (Judges i. 1). "And an angel of the JEHOVAH came up from Gilgal to Bochim, and said *I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers* and I said, *I will never break my covenant with you*" (Judges ii. 1). So this angel, in whatever form he appeared, was God; and the form, and the name both alike represented the Messiah; so that the Word given the Being, was God in Christ. "The Word was with God, and the Word was God."

The fifth chapter is a song of praise to Him "Praise ye the JEHOVAH. . . I will sing unto the JEHOVAH; I will sing praise to the JEHOVAH GOD of Israel."

And in the sixth chapter is one of the most striking revelations of Him in the Bible. I need not go through it here, as I have done so before. "The JEHOVAH is with thee, thou mighty man of valour." When will the world know its indenture? its credential? its ever present Saviour and Deliverer?

JEHOVAH was "the root and the offspring of" the house of Naomi, Boaz, and Ruth (Judges iv. 22), the Head of that typical house. "Boaz said unto the reapers, The JEHOVAH be with you. And they answered him, The JEHOVAH bless thee" (Judges ii. 4, i. 6).

Samuel was the servant and minister of JEHOVAH of no order whatever, but of His spiritual house. "Th

JEHOVAH called Samuel," and "The JEHOVAH revealed Himself to Samuel by the word of the JEHOVAH" (1 Sam. iii. 7, viii. 21). The books throughout are authorized by the Great Seal, the stamp of Divine government, the signet, and the signature of God.

The two books of the Kings are indorsed by the same sign-manual. Salvation is in them also. The JEHOVAH, even in that page, pledged Himself to pay the debt we owed to eternal justice, and we have only to receive the benediction of His grace. We see this in the sublime history of the temple, with all that by Divine appointment appertained to it. "The word of the JEHOVAH came to Solomon" (1 Kings vi. 11). And His house rose according to His will. Thus do we see everywhere a kingdom within a kingdom; a King reigning and ruling over kings.

The two books of the Chronicles were a confirmation of that important page of history, as the book of Deuteronomy was a rehearsal of the law, and of God's faithful dealings with His people. They also were written in the authoritative name of the Most High.

The great name is the soul of the two books, Ezra and Nehemiah. Resurrection life flows around us as we read. "I beseech Thee, O JEHOVAH GOD of heaven, that keepeth covenant and mercy for them that love Him." It is beautiful to see the long line of human beings all going back to the source of life.

The book of Esther is an inspired book, but it was written in Persia, where probably the mystical, complex name would not have been understood; or perhaps at the court of Ahasuerus it would not have been

allowed to be used. We have seen the same disuse of it in Egypt and in Babylon.

Job was of the family and religion of JEHOVAH. The book has both the prefix and the affix of the great name.

As I have said before, one would think the book of Psalms was written to laud the great Name; certainly the greater part of the latter part of it was. And if David had woke up before to the light of heaven that then lighted his soul, he would never have written the imprecatory Psalms he did. The contrast shows us the effect of eternal truth upon the soul. "The Spirit of the JEHOVAH spake by me, and His word was in my tongue" (2 Sam. xxiii. 2). The same Spirit spake by his son Solomon. But there is much in his book of Ecclesiastes left to reveal to us a fallen man, the terrible danger of declension. "I am black, but comely," was true of himself.

I have already shown how all the commissions of the prophets were given under the name of the great JEHOVAH, the signet of the Most High. "The JEHOVAH said unto me, Take thee a great roll, and write in it with a man's pen" (Isa. viii. 1, vi. 8, 9).

"The word of the JEHOVAH came to me saying, Go and cry in the ears of Jerusalem, saying, thus saith the JEHOVAH" (Jer. ii. 1, 2).

"The word of the JEHOVAH came expressly unto Ezekiel . . . And the hand of the JEHOVAH was there upon him" (Ezek. i. 3; Dan. ix.); and so of all the minor prophets, the same Divine Being gave them expressly their commissions. The seraphims of Isaiah (chap. iv.) and the cherubims of Ezekiel represented the

prophets, messengers, ambassadors, or angel spirits from the court of heaven. "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." And in the prophets, as everywhere throughout the Bible, there is the affix as well as the prefix. "I will send you Elijah the prophet before the coming of the great and dreadful day of the JEHOVAH" (Mal. iv. 5).

We have now come again to the end of the sacred canon of the Old Testament; and before passing on to the sacred canon of the New Testament, I pause a moment, to say one word on the subject of the Apocryphal books. There is so much instruction in them—so much of Scripture—and I may say of even Divine wisdom, that there has been a question in many minds, during the twenty-three centuries of their existence, about their claim to a place amongst the sacred writings—as to whether or not they were inspired. I think we can have no surer test than this, that they are perfectly unauthorised by JEHOVAH. There is neither His prefix, signet, seal, sign manual, affix, or credentials to be received, in any way. And without these, we may very safely leave them where they are. Perhaps the second book of Esdras is the nearest approach to what is genuine. He was a student of the Holy Scriptures, a seeker after truth; and in his zeal he thought on them, copied them, and preserved his own work—perhaps more from a love of the word of God, and occupation, than, as some have thought, an assumption of the prophetic calling. It is true he employed such expressions as these: "The word of the JEHOVAH came unto me, saying, Thus saith the JEHOVAH."

(Esd. i. 4). "Thus saith the JEHOVAH unto Esdras (Esd. ii. 10). But everywhere, as here in the third third verse, we see that he borrowed the form of a preposition of holy Scripture: "I Esdras received a charge of the JEHOVAH upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set at nought and despised the commandment of the JEHOVAH." This was written from reading the commission given to Moses (Exod. iii. 1). Oreb the Greek of Horeb. In his zeal the writer adopted the form, without the slightest intention of adding to the sacred canon of Scripture. The Eternal Spirit may speak by a man, as I think He did by Esdras, without making His work wholly authorized by Himself, without fixing His name and seal, or adding to the authorized canon. In all other writings than those of the sacred penmen there may be wisdom, Divine light, and much that is worthy of a high place in our sacred literature; but there will be much in firmity, and evidence that it is not the word of the Eternal, and this we find here. Esdras says: "Malachi, which is called an angel of the JEHOVAH (i. 40).

This was a reference to Malachi iii. 1, which was not spoken of the prophet, but of John the Baptist. Still, when we come into the element of life, life will be engendered and increased. In this book we find the expression: "O Lord that bearest rule" (Esd. v. 8 vi. 11, vii. 17, xii. 7). The writer knew the Lord, the Supreme Ruler, but he does not seem to have known the name as the covenant name—the relative name; or at all in the sense that the inspir-

penmen used it. The sacred awe of the Jew of the name does not appear in the writings of Esdras; and hence perhaps his abuse of what, to the sacred penmen, was the title and seal to their commissions. Let the xiv. 1, 2, 3, be compared with Judg. vi. 11; Ezek. iii. 1, 2; ii. 24; Exod. iii. 2, and it will be seen how Esdras imitated the sacred writers.

We read of Solomon: "He spake three thousand proverbs: and his songs were a thousand and five" (1 Kings iv. 32); and therefore some of the sayings in the two books called "The Wisdom of Solomon," and "Ecclesiasticus," may have been collected from those proverbs and songs. But from the cause of the sin of Solomon, God may have rejected them as wholly sacred, as a part of His most holy Word. The command to Moses (Exod. iii. 5), and to Joshua (Exod. v. 15), should be obeyed by all who draw near to God. The flesh should be put off, the world should be laid aside, the devil overcome, and Christ should be put on.

The books of the Maccabees are simply historical, but very valuable as the history of the Jews from the time the sacred canon closed to Christ. The first chapter records the fulfilment of Daniel's prophecy (Mac. vii. 6), the conquest of Persia by Alexander the Great, and the division of his empire to four officers of his army. "After his death they all put crowns upon themselves. And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king." It was to resist that prince the Maccabees first appeared, and the history of forty years is given in their writings, the fulfilment

of the second chapter of Daniel. Their writings are also valuable as showing the pure, steadfast faith of the little hidden Church (2 Mac. i., ii.); how she remained firm upon the old foundations, in the midst of persecutions such as she had never known before.

It is a real boon to have anything that throws light upon those four hundred years, and there can be no doubt but these books were written by the grace of God, and preserved by His kind providence; but it is very melancholy to read the history of the holy people, without the Divine Being with them, who had been with them from the creation of Adam. With them He doubtless was, or they would have been destroyed before their enemies, but He was not with them as He had been before. We miss terribly the prefix of the great name, the directing Deity, the Almighty Counsellor and Friend — that Presence before which nations fall; before which crooked things are made straight and rough places plain; before which the great mountain, sin, Satan, becomes a plain. "Though thou be sought for, yet shalt thou never be found again, saith the JEHOVAH GOD."

Let this page of history be a beacon to us, to beware how we tempt God to depart from us, to leave us desolate wanderers in the wilderness of this world. I care for nothing else so that He does not assign to me that desolate portion, "Your house is left unto you desolate!"

There are no other writings in the world but our authorised Bible that have the signature of JEHO-

VAH : no other document in the world that has upon it the legal stamp of the Divine government, **JEHOVAH** : no other book in the world that has the prefix and the affix, **JEHOVAH**.

“I will take the cup of salvation, and call upon the name of **JEHOVAH**.”

CHAPTER XXX.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"All this was done, that it might be fulfilled which was spoken of the JEHOVAH by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL, which being interpreted is, God with us."—MATT. i. 22, 23; ISA. vii. 14.

I HAVE asked my reader to watch with me the transit of this heavenly Body across that dark interval of time, the four hundred years between Malachi and Christ,—to watch steadily His transit from heaven to earth. It is true His glory was eclipsed as He descended into the temple of His Body; but it was that His greater glory might appear, even His moral glory, the glory full of grace and truth. God was manifested in Christ. The work He did was the work of God, and this we shall see as we proceed in the New Testament.

The EMMANUEL, God with us, was the JEHOVAH we have seen throughout the Old Testament, throughout four thousand years, and therefore He must be the Eternal GOD. The humanity and Divinity of Christ were perfectly distinct. The GOD became man, to represent humanity; to stand in the

stead of humanity; to redeem the human family from its total ruin; from its sinful state by nature; from that inheritance of evil over which the progeny of Adam had no control. No power to deliver itself, to relieve itself in any way. "The faithful Creator" did this. He who had created man upright, innocent, in His own moral image, and with a soul breathed from His own holy and eternal nature, died to atone for the deed done, for the evil man had brought on Himself, to make satisfaction to eternal justice for the violence done, and to deliver the soul from the thrall, by giving again His own Immaculate Spirit, to overcome the evil spirit, and to restore holiness. I repeat, it was "the faithful Creator," in "the Anointed One," who did this. We have seen Him in the great name JEHOVAH, throughout ages, teaching the knowledge of Himself, preparing the world to receive Him; and we have seen Him suddenly come to His temple, as He said He would come (Mal. iii. 1). As our earth was for ages in a state of preparation, before God spake it into order to be the abode of man; so all things were for ages preparing for man's redemption, even as for his creation. I have often said creation was founded on redemption; and not redemption upon creation. But, oh, the cost of man's redemption, where does the thought take us to? Back into a past eternity, "whose goings forth have been from of old, from everlasting."

But the JEHOVAH came along the track of myriads of ages, stooped to a virgin's womb, to be born of a woman: "That which is conceived in her is of the only Ghost" (Matt. i. 20). "The angel came in unto

Mary, and said, Hail, thou that art highly favoured the JEHOVAH is with Thee : blessed art thou among women " (Luke i. 28). And Elizabeth said to Mary " Whence is this to me, that the mother of my JEHOVAH should come to me?" (ver. 43).

We must accept either revealed, or natural religion we must either accept the Bible, or burn it ; we must either believe the miracles, the miraculous conception the supernatural works of God recorded, or we must live and die in the evil nature of our native selves and enter a futurity too dark to contemplate, from the overwhelming knowledge we possess, too terrible to write upon, to reflect upon.

But let us know that God is with us, that our Creator is with us, that that Being JEHOVAH, a relative Being, who has made Himself all things to us, father, brother, sister, mother ; and let us know that by one mighty fiat He has redeemed us ; that in thirty-three years was accomplished that which in the remote eternity of the past was decreed by the Holy Trinity to be done. I say, by one mighty fiat, for who can compass that work of the Almighty? Satan crushed, his kingdom undermined, his works destroyed ; the adversary of the Eternal taken prisoner, chained ; made a vassal to the divine will : the creature, creation, delivered legally, and for ever from the evil spirit, from spiritual bondage.

Oh, that we knew our true position, what might we not do ? " The wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord " (Rom. vi. 23). " This is the record, that God hath given to us eternal life, and this life is in His Son "

(1 John v. 11). God and the Son were one Being. "I and My Father are one" (John x. 30). "Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John xiv. 14).

Now what I want, is to bring my reader face to face with God. Do you see "God in the face of Jesus Christ"? Are you ever looking to yourself? patching up here, and mending there? vainly striving to conflict with your sinful self? and to overcome self by yourself? Or are you looking away from yourself, to God in Christ? with the bitter cry, Deliver me from my sinful self, O JEHOVAH? Is your attitude ever one of waiting for His mercy and free pardon. "Thy sins are forgiven; go in peace"? Are you willing to be bankrupt, emptied of self, made to see your innate, native corruption? and to receive Christ into your soul, not only the repairer of the breach, but the very living God to dwell in you, to nominate you to glory, to take you into Himself, to be one with Him in nature, in glory, in life everlasting? (Rev. iv. 21). "I count all things but loss for the excellency of the knowledge of Christ Jesus my JEHOVAH: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 8). In the New Testament we do meet God face to face: in Christ we do see God face to face; all His grace is unfolded to us; all His purpose and His will are made known to us, and if we do not

so meet Him upon His own ground, the soul must sink into the torments of eternal fire. I have simply to show that the JEHOVAH of the Old Testament was the Almighty Being who was in Christ, who wrought the work of man's redemption in Him; that the God-man was our representative and our peace. When Christ by His word healed the centurion's servant, and raised to life the son of the widow of Nain, all the people said, "God hath visited His people" (Luke vii.). And this was so: no ideal form, no ethereal vision, but God in man, and man enthroned in God. We shall never ascribe to God the glory of our salvation till we know *from* what we are saved; but then I believe heaven will ring with the exclamation, Saved! saved! as we behold Judas on this side of the grave, "condemned already." "One of you is a devil." Satan entered into him. Woe unto that man by whom the Son of man is betrayed! "I have betrayed *the* innocent blood;" "and he went and hanged himself." I say, as we behold that being, we are sure that hell will ring with the exclamation. Lost! lost! Let us not trifle with these solemn things but commence our glance of the truth of God in Christ in the New Testament, with the great cry sounding in our ears, Saved! saved! Lost! lost!

My intention is to glance at the name JEHOVAH in the New Testament, the phases of life it presents there, at the manner in which it was employed by believers and avoided by the enemies of Christ, and His immediate response to that name whenever it was used by those who asked anything of Him. His own words seem rooted in those prompt responses: "If y

shall ask anything in MY NAME, I will do it" (John xiv. 14). But before glancing at this phase in the Gospels, I must point out and explain one difficulty, and also for one moment glance again at the incarnation of our Lord. First, the difficulty to be explained. At the Annunciation, and after the birth of Christ, we still read of "the angel of the Lord" (Matt. i. 20). "The angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke ii. 9). I have said this expression throughout the Old Testament meant the Lord Jesus Christ; but then I have shown that the name JEHOVAH signified the Holy Trinity, set forth the complexity of Persons, so that the Father, Son, or Holy Ghost might be intended; one, or more, or all of the Divine Persons might be intended. And I have shown how Christ explained this in Matt. xxii. 48-45. If the New Testament be read connectedly, this doctrine of the Trinity will be seen throughout His teaching (John v. 17, 19, 20, 23, 24, 37, 43, x. 25, 30). "I and My Father are one. If ye had known Me, ye should have known My Father also. At that day ye shall know that I am in My Father" (John xiv. 7, 18, 20). And in the words of Simeon we see the same complexity of Persons. "It was revealed unto him by the Holy Ghost that he should not see death before he had seen the JEHOVAH'S CHRIST," or the Jehovah's Anointed One, the Messiah; for we must now remember that Christ means the Messiah, the Being of the Covenant. "We have found the Messiah, which is, being interpreted, the Christ" (John i. 41). "JEHOVAH, now lettest Thou Thy servant depart in peace. . . For mine eyes have

seen Thy salvation" (Luke ii. 26-29). The Messias the Being of the Covenant, had come. "I know Messias cometh, which is called Christ. . . I speak unto thee am He" (John iv. 25, 26). Christ said: "The works which the Father hath given Me to finish, the same works that I do bear witness of that the Father hath sent Me. And the Father himself which hath sent Me, hath borne witness of" (John v. 31-37).

What I want to show is, that the first and second Persons of the Holy Trinity were essentially (that the Eternal God was in and with Christ in) that mighty act of redemption. "I am not alone, because the Father is with Me" (John xvi. 32). "I am alone, but I and the Father that sent Me" (John 16). "He that sent Me is with Me: the Father has not left Me alone" (John viii. 29). And oh, greater fact, more amazing mystery! what was of Christ is true of ourselves also: God is with us as He was with Him. The relative name proclaimed the fact. The Divine Presence was proof beyond question, and Christ confirmed the same, revealing us the abiding, indwelling Spirit. "At that day ye shall know that I am in My Father, and ye in Me, and I in you" (John xiv. 20, xvii. 21, 23). With this blessed doctrine, this confident assurance, how should we be? how could we endure life? sustain the strife, and maintain the battle of life? With this knowledge we have Almighty strength, receive life and power from day to day. In teaching this doctrine, Christ used the strong argument, "Is it written in your law, I said, ye are gods?" Refer-

to Psalm lxxxii. 6,—“Ye are gods; and all of you children of the Most High”—

“If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

“Say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

“If I do not the works of My Father, believe Me not.

“But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him” (John x. 34-38).

It is because we do not believe in Christ, and because we do not know our spiritual prowess through Him, that we are not gods. In Romans xiii. we learn how to use that awful power committed to us by God. “Finally, my brethren, be strong in the JEHOVAH, and in the power of His might” (Eph. vi. 10).

The doctrine of the *distinct* humanity of Christ was as plainly taught by Himself as was His Divinity. I perfectly comprehend both natures, but how they were united, and yet triumphant in their grand distinctness, it is not for me to comprehend. The counterpoise was the will of the Eternal, decreed in the council of heaven. He held the balance of power, God-man, and brought in an everlasting righteousness by both: wrought redemption by both, salvation by both. The Creator “measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.” There is deep science in this

verse, the doctrine of equilibrium, the law that guides the world, the universe.

"Who hath directed the Spirit of the JEHOVAH or being His counsellor hath taught Him?" (Isa. xl 10, 12, 14; Rom. xi. 83, 84).

The Creator was the Redeemer. The same wisdom and the same power, and the same love that weighed the earth in a balance, poised the Godhead with the manhood, the Fatherhood with the Anointed One. The work of redemption was twofold: humanity was to be represented, and the life recovered, or the soul saved, and this could only be done by the God-man. The Duplex, Triune Being stands alone upon the world's stage. The humanity is sometimes more sublime than the Deity, because it touches us more deeply. The moral grandeur was not marred by earth. "Behold the man!" is inscribed upon the portal of the kingdom of God. And yet, as I have said, the humanity was distinct from the Divinity. "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii. 32). Here was the finite, but it was to reveal the Holy One, who was to represent the human race, to stand in its stead. "There is one God, and one Mediator between God and men, the Man Christ Jesus." God and man were at utter variance—the One holy, the other totally depraved, of the nature of the evil spirit. Christ came between the two, sheltered the sinner, and appeased wrath. But He did more than this. "God was in Christ reconciling the world unto Himself not imputing their trespasses unto them" (2 Cor. 1

9). And so it is immediately added to the verse I before quoted: "Who gave Himself a ransom for all, to be testified in due time" (1 Tim. ii.). Here again is the humanity, and Divinity of Christ. As truly man, He fulfilled the law, and submitted to the penalty of the broken law. As God, He atoned for the sin of all. He had a right over His own life, and gave it "a ransom for all," by which means He delivered the human race from the thralldom of sin—from the captivity of Satan. And hence His great name, "Deliverer," whom we saw so grandly typified in the deliverance from Egypt (Exod. xii.). See also the type of Him as Mediator (Deut. v. 5).

Let us remember that it was for this doctrine the Jews sought to kill Christ, and for which they did crucify Him (Mark xiv. 62); or, I should say, Satan is them, for, from the beginning, his hatred has been against God and His work of redemption. "The Jews therefore sought the more to kill Him, because He said that God was His Father, making Himself equal with God. Then answered Jesus and said unto them: Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." Here again was the limit—the manhood. But the Almighty is immediately seen. "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. . . . Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good into the resurrection of life, and they that have done

evil unto the resurrection of damnation" (John from verse 18). And this is what we find throughout the four Gospels—the distinct manhood Christ, and the complex nature, God-man. He luminous were His own words in His betrayal, as in the immediate prospect of death: "Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself" (John xiii. 31).

But let us look at the conflict of the elements of those two natures in the "place called Gethsemane" (Matt. xxvi. from verse 36). He said to His disciples, "Sit ye here, while I go and pray yonder." That dread necessity of prayer evidenced the distinct manhood. He was as dependent upon the Almighty as were the men whom He addressed. But if the dire necessity of prayer had been as evident to them as to Him, Peter would not have denied Him, failure would not for him have shrouded that night in still deeper darkness.

"My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from Me. Nevertheless, not as I will, but as Thou wilt." What was there in that which He so emphatically called "this cup"? There was in it "the curse of the law;" the penalty of the sin of the whole world; "the bitterness of death;" "sin, the sting of death." "God hath made Him to be sin for us." There was in it the curse concentrated: "This cup." The two passages in Isa. li. 17, xl. 1, 2, both refer to th

curse contained in that cup, to the merit of Him who was able to drink it. As truly man, He drank it; and as truly God, rendering Him able to drink it: and rendering the act meritorious—for it was the penalty of the curse for all that He endured. "Behold My servant whom I uphold" (Isa. xlii. 1).

"And He cometh unto the disciples, and findeth them asleep, and saith unto *Peter*, *What, could ye not watch with Me one hour?*" This was an appeal from man to man. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Have I not said, the humanity of Christ is sometimes more sublime than the Deity, because it touches us more deeply? In that night, when nothing less than the curse, condemnation, lay upon His soul, He thought of Peter, sympathized deeply with Peter, watched and prayed for Peter, foresaw and foretold the temptation and denial of Peter. Does not all this touch us deeply? Does it not awaken us, arouse us to watch with Him? No, souls are dying, and we are sleeping; and so, adored be His name, He does the work alone; or, by suffering some tremendous assault of Satan, awakens us to work with Him; or, perhaps, by some affliction that enters into the very soul. In this scene of agony, the God and Man are one. Christ was Omniscient. He knew that the hour of His own death was at hand, and He foretold Peter of his denial. His death was the judicial act of God; He was surety for guilty man.

"He went away again the second time, and prayed, saying, O, My Father, if this cup may not pass away

from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy.

"And He left them, and went away again, and prayed the third time, saying the same words.

"Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray Me."

In the parallel passage in St. Luke, we read: "Being in agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Luke xxii. 44).

I have said before, Christ, in His distinct humanity, was as dependent upon the Almighty as the disciples whom He selected to watch with Him; but there the resemblance ends. He was holy, undefiled, and separate from sinners; the chosen One (Psa. lxxxix. 19), the anointed One. He could not fall; Satan could not succeed. "There appeared an angel unto Him from heaven, strengthening Him," strengthening Him for that spiritual conflict; for we must remember this was before His trial before Pilate; in that garden where He "oft-times resorted with His disciples." We can never know the depth of the mystery of that spiritual conflict. The redemption of the world, the salvation of the human race depended on the trial; and the Holy One, the God-man, was victorious. Not so Judas; "Satan entered into him." Not so even Peter; he was "a sinful man." The parallel ended with the humanity.

The remainder of the chapter I have been quoting from should be read here (Matt. xxvi. from the 47th verse). "Then began Peter to curse and to swear, saying, I know not the man. And immediately the cock crew."

I am not here going to enter upon the subject of prayer; it lies before us in all its awful importance, in all its spiritual demand upon us. We cannot follow Christ in His communion with the unseen world, but we can pray. He knew when to obtain, and when to refrain. "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels. But how then shall the Scriptures be fulfilled, that thus it must be?" "He was obedient unto death, even the death of the cross." May we learn of Him to say: "Not as I will, but as Thou wilt. Thy will be done." In the parallel passage in St. John we read: He prayed, "Abba, Father," "dearest Father."

How true was the type to the tremendous reality. "It is a night to be much observed unto the JEHOVAH, for bringing them out of the land of Egypt: this is that night of the JEHOVAH to be observed of all the children of Israel in their generations" (Exod. xii. 41, 42).

"JEHOVAH, shall we ever lie
At this poor dying rate?
Our love so dead, so cold to Thee,
And Thine to us so great?"

With this view of life, with this view of God in Christ, His servants can never come to Him as candidates for honours: we must all come to Him as

candidates for mercy, candidates for forgiveness, candidates to be ourselves saved.

But once more in the history of Christ we see the distinct humanity: "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46.) The blackness of hell had gathered about His soul, the cloud of condemnation rested there; and Satan may have shot the sharp arrow of despair. "This is your hour, and the power of darkness;" but "His soul was not left in hell." Two more cries from the cross, and the scene was over—"Father, into Thy hands I commend My spirit" (Luke xiii. 46). "It is finished" (John xix. 30).

This last voice was the voice of the Eternal God, His dying testimony to the world of its redemption. But what was it that was then finished? The work divinely decreed to be done before the foundation of the world; the work that we have seen to be the burden of the Divine mind during four thousand years. None but He who purposed that work could accomplish it. "The Church of God, which He hath purchased with His own blood" (Acts xx. 28).

Thus we have seen the complex Being, God-man, complex, and yet distinct by the power of Almighty God; both sustained by Him, and yet both inherently self-sustained, because the One Being was the self-existent JEHOVAH. Inferior to God as touching the manhood; equal, and coeval with God as touching the Godhead. I was thus obliged to glance at this doctrine before proceeding, because it meets us at every turn in the New Testament (Col. ii. 9; 1 Cor. xvi. 28).

I must now for a moment return to the incarnation of our Lord, before showing His ever ready response to the name JEHOVAH. We have before traced this Being JEHOVAH down the course of time, through every page of the Bible, unless some change of circumstance explains the omission. He called Shem; made the covenant with Abraham; raised up Moses; ordained Joshua; called Samuel; dictated His word to all the prophets; and now what I want my reader to see is, that Christ was the exemplification of the Old Testament; the attested Antitype of all type; the embodiment of Eternal Truth. And hence His name, "the Word." The Old Testament is the word of JEHOVAH. And JEHOVAH was the Word. Then logically, and absolutely it was JEHOVAH who became Incarnate; the Lord of heaven and earth, the Almighty God; He who had ruled, reigned, and performed all the miracles and mighty wonders throughout four thousand years. The Divine Being who performed the miracles recorded in the Old Testament was the same who performed the miracles and wrought all the wonders recorded in the New Testament. And we can have no greater proof than this of the Divinity of Christ. I have said, let us watch steadily the transit of the heavenly Body: then let us do so.

"In the beginning was the Word, and the Word was with God"—one in the covenant name—"and the Word was God." The Word here is made a Personality, the Second Person in the Holy Trinity; but it was the JEHOVAH of the Old Testament, who gave the Word, who was referred to. We have seen

the JEHOVAH, the Spokesman, the Dictator of the Old Testament, from the beginning to the end. "The word of the JEHOVAH came" to every writer; He was essentially "the Word." And before the foundation of the world, before creation had place, He was "the Word," in covenant with the creature to save.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made.

"In Him was life; and the life was the light of men.

"And the light shineth in darkness, and the darkness comprehended it not. . . .

"That was the true Light, that lighteth every man that cometh into the world." Our Bible is our only tangible light, and Christ is the Sun of that firmament.

"He was in the world, and the world was made by Him, and the world knew Him not. . . .

"And the Word"—the JEHOVAH who spake the word—"was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Was not this the incarnation of the Supreme Being of the Old Testament? Or, as St. Matthew has it more strongly, "EMMANUEL, God with us?" It is true we might antedate this expression in the beginning of St. John's Gospel, and say it related to a period far anterior to the covenant age with man. I did do so, to the Divine decree in the council of a past eternity. "The precious blood of Christ, . . . who verily was foreordained before the foundation of

the world, but was manifest in these last times for you" (1 Pet. i. 20). The Word was and is Eternal. "Heaven and earth shall pass away, but My word shall not pass away." Whether this pre-existence of the Word was by the omniscience and prescience of God, or whether by an actual necessity then existing, we do not know; but it has always been my opinion that the evil spirit was coeval with God, and did nowhere arise in the realm of His immaculate existence. But it has been said in objection to this: "Then there must be two eternals." Not at all. The eternity of God is without beginning and without end; that which is eternal is without beginning and without end; but this tremendous spiritual conflict, in which man takes his part, was instituted for the destruction of the evil spirit. God is eternal, but His mandate is, "Destroy" (Deut. xxxiii. 27; Psa. xc. 2-4; Isa. xli. 4). "That through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14). This passage in Isaiah is remarkable: "Who hath wrought and done it, calling the generations from the beginning? I the JEHOVAH, the first, and with the last." We are here but as emmets upon a mole-hill in comparison of the universe of systems by which we are surrounded, and in which we move; and yet God has given to us this being; called the generations of our race to work for Him in the destruction or recovery of the wicked one—for they are synonymous terms—and we must do it, for ourselves and for others, or we cannot reign with Him in glory. This inspiring chapter should be read here, attentively and thoughtfully. The evil in ourselves is not eternal; we feel it

waning. "The old man" in ourselves is not eternal (Eph. iv. 22-24). "Our old man is crucified with Christ, that the body of sin might be destroyed" (Rom. vi. 6). Then how can Satan be eternal?

But it may be asked here, if that Almighty Being the Creator, God, was in Christ, why have we—I will not say the hazy revelation we possess—it is lucid enough; nor would I say intricate, complicated, or involved, but revelation arranged as it is? Why did not Christ proclaim, I am God, come to redeem and to regenerate the world? Why should eternal truth be enshrined at all in any form of earth? "Behold the Lamb of God, which taketh away the sin of the world." He has told us why it was thus enwrapped in metaphor. "A great red dragon stood before the woman that was ready to be delivered, to devour her child as soon as it was born" (Rev. xii. 3, 4). There was the "man of sin," in the Roman power; in the body of the Jews that rejected Christ, ready to kill the Christ as soon as He was born. "Ye are of your father the devil. . . He was a murderer from the beginning" (John viii. 44). In Cain he was the murderer. "The angel of the JEHOVAH appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there till I bring thee word: for Herod will see the young Child to destroy Him." One would have thought fleeing from a lion, a bear would meet the young child. We have not forgotten the ark of bulrushes on the banks of the Nile; nor "leviathan the piercing serpent, even leviathan that crooked serpent hidden in its waters."

"But when Herod was dead, behold, an angel of the JEHOVAH appeared in a dream to Joseph in the land of Egypt, saying, Arise, and take the Child and His mother, and go into the land of Israel. And he arose, and came into the land of Israel" (Matt. ii. 19).

But then, where was the holy Child till we see Him again at twelve years of age, in the temple among the doctors? (Luke ii. 46.) Hidden in the folds of Providence till His time was come. And then, again, where was He the next eighteen years, till He came forth like the Tishbite of old to the work of His public ministry? He was hidden from the great red dragon till His time was come. And if we watch His narrow escape throughout those three years of His ministry, we shall know why the Godhead was vested in the Babe, the lowly manger, the Child, and in the Man of sorrows. There was a life-work to be done as well as a dying work, and the God in His eternal repose and infinite wisdom triumphed in both.

It was not fear that drew forth the following expressions; it was the knowledge of the arch-fiend in man; he must be driven back, kept at bay, till the time of his foul, murderous act should come.

"After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him."

They said to Him, "If Thou do these things, show Thyself to the world. Then said Jesus unto them, *My time is not yet come: but your time is always ready.*

"Did not Moses give you the law"—Thou shalt not kill—"and yet none of you keepeth the law. Why go ye about to kill Me?"

"The people answered and said, Thou hast a who goeth about to kill Thee? . . .

"Then said some of them of Jerusalem, Is not He, whom they seek to kill?" (John vii. 1, 4, 6)

"Now ye seek to kill Me, a man that hath told the truth, which I have heard of God: this did Abraham. . . .

"Which of you convinceth Me of sin? And say the truth, why do ye not believe Me?" (John 40, 46.)

Was not this God in Christ endeavouring by strongest arguments to reconcile the world unto self? He could not lie, He had never broken those commandments in which the Pharisees trusted although in their blindness they were breaking one of them. He had said: "The scribes and Pharisees sit in Moses' seat. But they say, and do not" (Matt. xxiii. 2). But the Son of the Holy Spirit could alone sit in the most holy place, and challenge the world: "Which of you convinceth Me of sin? It is this point He is bringing us all to. He was our Immaculate Surety, we are transgressors of His law, and must receive forgiveness and righteousness from Him.

"If thou, JEHOVAH, shouldest mark iniquity, JEHOVAH, who shall stand?

"But there is forgiveness with Thee, that thou mayest be feared" (Psa. cxxx. 3, 4).

The Being who sat upon the throne of glory in the time of David, was the same who sat upon the awful tribunal in the time of John; there to dispense mercy, but not to justify by the law. "By the

of the law shall no man living be justified." And yet it was for that very attribute of mercy, because He forgave sin, that the Jews sought to kill Him. "Why doth this man thus speak blasphemies? Who can forgive sins but God only?"

But let us turn again for a moment to see how Christ thought it wise to veil to some extent the God-head in Himself, or rather not to expose Himself to His enemies till His full time was come. When He had opened the eyes of the blind, He said: "See that no man know it" (Matt. ix. 30). When He had healed the withered hand on *the Sabbath day*: "The Pharisees held a council against Him, how they might destroy Him. But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all; and charged them that they should not make Him known" (Matt. xii. 14-16). Here was the Omnipotence and the wisdom of the God.

And when He had raised from the dead the daughter of Jairus, we read: "He charged them straitly that they should tell no man" (Mark v. 43; see also iii. 12). And when He opened the ears and loosed the tongue of the deaf and dumb, we hear the omnipotent mandate: "Be opened;" but "He charged them that they should tell no man" (Mark vii. 36). And again, when He demanded: "Whom do men say that I am? And Peter answered: Thou art the Christ. He charged them that they should tell no man of Him" (Mark viii. 30). And after the Transfiguration: "He charged them that they should tell no man what things they had seen, till the Son of

man were risen from the dead" (Mark ix. 9). And when He healed the leper: "He charged him to tell no man" (Luke v. 14). Yet with all this mighty evidence we read: "The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God" (John x. 33).

But now mark the contrast when Christ knew that His time was come. "The high priest asked Him, Art Thou the Christ, the Son of the Blessed?"

"And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

"Then the high priest rent his clothes, and saith, What need we any further witnesses?"

"Ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death" (Mark xiv. 61-64).

And so in the case of the trial, for saying He would destroy the temple of God, and build it in three days; "The high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power" (Matt. xxvi. 64; Luke xxii. 67-70).

"Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? . . . Jesus saith unto them, I am He" (John xviii. 4, 37).

It is true the four Gospels were written after the

ascension of Christ. "The Comforter, which is the Holy Ghost, shall bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). They could not have been given to the world before His death; He would have been cut off before all was fulfilled that was written concerning Him; before the cup of iniquity was full. "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst" (John xix. 28-30; Psa. lxix. 21). "When Jesus had therefore received the vinegar, he said, It is finished." Therefore, so far from not having a perfect and complete revelation, it is one of the most perfect that the Eternal Spirit could devise; no human intellect could have planned it; no succession of minds could have accomplished it; it is the work of one Eternal Spirit.

St. Paul was called by the JEHOVAH, by the same Being who had called every sacred writer to His work. "Saul, Saul. . . . Who art Thou, JEHOVAH?" And "the JEHOVAH said unto Ananias, He is a chosen vessel unto Me" (Acts ix.).

If we say, by the construction of the Bible, eternal truths are in any way involved, St. Paul was called to resolve the complex into parts; to draw out and to set forth what was complicated, to unravel what was involved. The pupil of Gamaliel the Pharisee, the eminent doctor of the law, was able to do this. His learned disquisitions on doctrines and precepts were written for the place they occupy. They are most able delineations of eternal truth. The writer not only sat at the feet of Gamaliel, but at "the feet of the Teacher come from God."

But I would say here that the mighty works Christ left upon record were probably only as a drop in the bucket (Num. xxiv. 7) compared with what He did; and we may believe, if He had been received, protected, and supported, even by His own people, God would in some way have accepted His intervention, and the world might then have been saved. Such a glorious proclamation of Omnipotence might have gone forth as to arrest the world. But we have seen how that proclamation was drowned in the clang, and the clash of the army of the rebel power. We must remember the first six hundred and sixty-six years of the Christian era would have made the seventh period of six hundred and sixty-six years from the creation of Adam. The goal was missed. God suffered the extension of the spiritual conflict, but Deicide was not of Him. "The Son of man goeth as it was written of Him; but woe unto that man by whom the Son of man is betrayed."

As I see Christ, the incarnation of all virtue, the incarnation of the Deity, blindfolded, spit upon, struck on the face, smitten on the head, scourged, in mockery clothed in purple, in mockery worshipped, crowned with thorns, and crucified, I do see the truth of the two cardinal doctrines—hell in man, and God in Christ. We want no other evidence of the Bible being a revelation from God—a revelation of spiritual powers, of which we could never have known anything without it.

But one word more in closing this chapter. What is the opposition that thus opposes, and sets up itself against God? The empire of Satan in this world,

in its gilt and glare, in its titles, dignities, pomps and vanities, in its pleasures and seductions, in its tinsel and its state, ah, and in its short-lived existence, too! The Roman empire had more attraction, even ; for the Jews as a nation, than the kingdom of their rightful sovereign.

CHAPTER XXXI.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"I have manifested thy name unto the men which thou gavest me out of the world. . . . I have given unto them the words which thou gavest me. . . . I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."—JOHN xvii. 6, 8, 26.



WHAT name of the Deity was that which Christ said He had manifested, declared? The name JEHOVAH. But to understand exactly what He meant, we must turn back for a moment to the reinstitution of the name by God Himself to prepare His people to leave Egypt. "God spake unto Moses, and said unto him, I am the JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty, but by My Name JEHOVAH was I not known to them" (Exod. vi. 2, 3; iii. 14-16). The Name had never been illustrated to Abraham, Isaac, and Jacob by a long series of Divine teaching; but then as the covenant Name it was to be illustrated by the deliverance from Egypt, by the keeping of the Passover, by the giving of the law under the auspices of the great Name, by the typical economy and ceremonial laws, by the Levitical

by the tabernacle and the temple, by an era of
 hecy. This sufficed for that economy. The
 declared what God would be to His people,
 that He was then what He would be. I will
 here take one instance to exemplify this: "On
 day shall the priest make an atonement for you,
 eanse you, that ye may be clean from all your
 before JEHOVAH" (Levit. xvi.). And the people
 then, by faith in the word of JEHOVAH, as
 sed, as holy, and all their sins as forgiven, as
 it was proclaimed, "The blood of Jesus Christ
 on cleanseth from all sin." But before His
 Christ could say: "I have manifested Thy
 unto the men Thou gavest Me out of the world.
 e declared unto them Thy Name, *and will declare*
 How did He do this? First, as I have before
 a, He was an embodiment of the Word of the
 Testament. He fulfilled the law, and by doing
 fulfilled the auspice under which it had been
 . He fulfilled every type and prophecy. Miracles
 een wrought in the great Name, but Christ, by
 now not how many, by more mighty miracles,
 ed that which the ancient works portended. He
 med the prophets, by showing Himself to have
 and to be, "The Prophet." He forgave sins,
 ur thousand years had taught sins could be
 ven. Christ did not merely illustrate the great
 : He was the fulfilment of it. In Him were
 e attributes of the Godhead. The distinct hu-
 ty in no way detracted from them. A ministry
 re benevolence, performed in perfect singleness
 rpose. Love, in its deepest, truest sense. His

own life spotless and holy, so that He never forfeit the ancient Name, "the Holy One" (Psa. xvi. 1 lxxxix. 19; Isa. xliii. 15, xlix. 7; Dan. iv. 13, 2 Hos. xi. 9; Hab. i. 12, iii. 8; Luke iv. 34; Acts 27, iii. 14, xiii. 35). In His miracles we see the attributes of Omnipotence. There have been impostors and gross impositions, but in the world's history the religion of JEHOVAH alone has been attested by miracles. Our Bible is a Bible of miracles. The ancient miracles foretold the advent of the Being whose name they were wrought.

The resurrection of Christ attested His Godhead, the life returned to the immaculate blood, the God in the immaculate body (Heb. xiii. 20). "Destroy this temple, and in three days I will raise it up." His ascension proclaimed Him to be the Almighty God coequal and One with God (Mark xvi. 19; Rev. iii. 21). The ascension of Enoch and Elijah only portended the ascension of Him whom they proclaimed (Jude 14 1 Kings, xvii.).

The gift of the Holy Ghost evidenced the God. He foretold the gift (John xvi. 7), and fulfilled the word "God was manifest in the flesh, justified in the Spirit" (1 Tim. iii. 16), or, in the giving of the Spirit "He was seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. And I shall show later, that His descent and reappearance in Patmos showed Him not only to be the fulfillment of the name JEHOVAH, but the JEHOVAH still, "Which is, and which was, and which is to come." What future glory lies under the eternal signet, the great seal, we do not know.

The beautiful chapter from which the verses are taken that head this chapter should be read here: it is a revelation of the eternal purpose of God in Christ.

. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. I have manifested Thy name unto the men which Thou gavest Me out of the world.

"O righteous Father, the world hath not known Thee: but I have known Thee; and these have known that Thou hast sent Me."

I dare not think what is included in those two words, "the world." In the long page of history we have gone through, "the world" had never seen or known JEHOVAH, the Father. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." In the stupendous work of redemption, mighty and striking as it is in its celestial splendor, "the world" had never seen the Father. "The world" is a dark body, a dense body, a dead body; it comes between the Sun of Righteousness, and the soul, so that no light, no warmth, no life can come. Not till the earth and the works that are therein shall be burned up, will the masses of the people see JEHOVAH. This economy must be regenerated, pass away.

"I have declared unto them Thy name, and will declare it." One would have thought the dense darkness would have passed away when Christ came. If the light of heaven had been obscured, He stood upon

the broad platform of the world, and said, "I am the light of the world." But the darkness comprehended it not. "Whom the world cannot receive." I now to show that there were those who did see the light, who did see the Messiah, the JEHOVAH mighty God, the everlasting Father;" and "as He received Him, to them gave He power to become sons of God."

There were those who believed that Christ was JEHOVAH of heaven and earth, and they did homage to Him and worship by addressing Him the ancient Name; and it is very striking that He always responded to it, gave what was asked when it was so addressed. Whether all the significance of the name was understood by them, I do not know; but it was to them as a bank to draw upon, I do not doubt but they did recognise in Christ the Being of the Covenant, and they believed that He was God Supreme, Almighty Being, as well as man.

I shall first show this in Peter: there was in him manly faith. John was the beloved disciple; Peter there was faith that our Lord ever seemed to draw out and to exhibit. Lord, in the mouths of these New Testament believers, could mean no other else but what it meant throughout the Old Testament God in Christ.

God in Christ performed *every variety* of miracle that He might be seen. "When the disciples saw Him walking on the sea, they were troubled, saying, It is a Spirit; and they cried out for fear." He was a fact. In the world's history no potentate, no fanatic had ever thought of walking upon wa-

do so the order of natural laws must be inverted. Two alternatives presented themselves, either it must be a spirit or it must be God. "Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Then Jesus must be God, and this was the hypothesis that immediately arose in Peter's mind. "JEHOVAH, if it be Thou, bid me come unto Thee on the water." He would an omnipotent fiat should evidence Omnipotence, or confirm the conjecture that had been started in his mind by the first fact. "And He said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, JEHOVAH, save me" (Matt. xiv. 26-36). Thus it is the Almighty is teaching us the knowledge of Himself. In calm, we say, "JEHOVAH, if it be Thou, give me some sign of Thyself." But when the storm comes, faith starts to its feet, we know the Saviour to be God: "JEHOVAH, save me." And so when death comes—when sin is a burden, and we begin to sink—we cry, God save us; and He can do it. His "works were finished from the foundation of the world" (Heb. iv. 3).

And so in Matt. xvi. 16, we see the faith of Peter greatly increased. "The apostles said unto the JEHOVAH, Increase our faith." That prayer, request, could not remain unanswered. They must see Him walk on the sea. Peter must hear the reproof: "O thou of little faith, wherefore didst thou doubt?" And now we hear the heavenly visitant interrogating them: "Whom do men say that I the Son of man am? And they said, Some say Thou art John the Baptist, some

Elias, and others Jeremias, or one of the prophets. The question must be brought nearer home. Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the God;” or, as it is in St. Luke ix. 20, “The Christ of God,”—the Being of the covenant, the anointed of God. And Christ said he was blessed in him in whom it was God who had revealed the great fact that it was a fact, and upon it He would build His Church, and the gates of hell should not prevail against it. He said also that Peter was himself a rock built upon that Foundation; his name, Peter, meaning a stone. The word rock, used by Christ, was expressive of Peter’s faith. But withal, see the comeliness and mindedness of the man in the twenty-second chapter. Christ told His disciples how He must suffer many things, and be killed, and raised again the third day. Peter began to rebuke Him: “Be it far from Thee, Lord: HOVAH: this shall not be unto Thee.” Had he soon forgotten the tremendous fact he had been upon the sea? If Christ were God, He knew his own heart. “Get thee *behind Me*, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.”

We must be content to keep behind Christ, and not undermine His kingdom or usurp His throne. The remarkable coincidence, so soon after Christ’s appointment of Peter with power, was prophetic, or a premonition of that eternal swerving of the Church to temporal power, the great exhibition of which is Rome. As I said before, the most believing, and the most faithful of Christ’s servants, even of His most chosen disci-

can never present themselves candidates for honours; but candidates for mercy, for forgiveness, candidates to be themselves saved. He was always teaching them this lesson (John xiii.), and yet how slow were they to learn.

"Not every one that saith unto Me, JEHOVAH, JEHOVAH, shall enter into the kingdom of heaven; but he that doeth the will of My Father, which is in heaven.

"Many will say to Me in that day, JEHOVAH, JEHOVAH, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?

"And then I will profess unto them I never knew you: depart from Me, ye that work iniquity" (Matt. vii. 21).

And then Christ spake that parable of the house built upon a rock and the house built upon the sand, which nothing in moral philosophy can surpass in striking aptitude of language. It is not enough to say that Christ meant Himself to be the rock: He was teaching the doctrine of morals, and He demanded nothing less than obedience to the holy laws of His kingdom—the obedience that springs spontaneously from regenerate, sanctified nature; from spiritual union with Himself; from His own indwelling Spirit. And this morality will be as different in kind from the morality of the Pharisee, of the world, or all that passes most current in the world, as heaven and hell. It was in this same sermon Christ said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye

shall in no case enter into the kingdom of God. Peter's morality was of another kind, and why? Because the JEHOVAH Jesus Christ took great pains with him, had great patience with him, by providence and grace led him on to virtue (2 Pet. i. 3, 5, 6, 7, 8), perfected that which concerned him, as He was also the author and the finisher of his faith. He had called him to His great and special mission, and by the daily persistence of His providence, and grace, He led him on to fulfil it. Many are called, but few are thus specially chosen. Let us still glance for a moment at the impulsive pupil; at the Teacher, and the taught; at the moral and spiritual education going on; at the God, and the sinner called to salvation, and to proclaim salvation.

"Then came Peter to Him and said, JEHOVAH, how oft shall my brother sin against me, and I forgive him: till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven" (Matt. xviii. 21, 22).

For then, it was the Great Teacher spake the parable of the king who took account of his servants, and punished him who showed no mercy. But let us pass from the mount of the teaching of the laws of the kingdom of God to the mount of transfiguration, and there we shall see still the Omnipotent Teacher and the taught. Read attentively.

In the end of the sixteenth chapter, Christ said "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom."

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

"And was transfigured before them : and His face did shine as the sun, and His raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with Him.

"Then answered Peter, and said unto Jesus, JEHOVAH, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.

"While He yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; *hear ye Him.*"

This voice was from "the invisible God," and addressed particularly to Peter. And the vision was of the kingdom of Christ. Those who had lived nine, and fifteen hundred years before, were there. The little conjunction "and" connects the scene with the verse of the last chapter. It was after that miraculous revelation of the glory of Christ, and of the reality and glory of His kingdom; also after the command, "hear ye Him," that Peter inquired how many times he should forgive his brother, and Christ answered, until seventy times seven. We do now all see these unseen realities; they are revealed to us; and as Christ, by them, led His disciples, and Peter specially, to higher and still higher altitudes in the divine life, so we should follow them, the divine teaching, till we arrive in glory.

I should have placed the record in Matt. xviii. after this of the transfiguration in the seventeenth chapter, and the Divine purpose would have been seen. Also that we have indeed a perfect system of theology.

In the fifth chapter of St. Luke, we again find Christ *teaching* His disciples, and Peter particularly by a miraculous draught of fishes: "Launch out into the deep, and let down your nets for a draught.

"And Simon answering, said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net."

What drew forth the sudden exclamation, when Peter saw the multitude of fishes, we do not know; perhaps he was astonished and shocked at his own unbelief. He had said, "Master;" now he says, worshipping at Jesus' knees, "Depart from me; for I am a sinful man, O JEHOVAH." The fact that Jesus was "the Almighty God" again stared him in the face. It is thus Christ teaches all His true disciples.

In Luke xxii. 31, we read: "The JEHOVAH saith unto Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." This is matter of personal revelation.

Our JEHOVAH and Saviour Jesus Christ is within us, but Satan, a being as much as God is a Being, is also in this world, and about our path. Christ taught His disciples of that day of trial that lay before them: would their faith stand before the storm? brave the mortal conflict? Satan is very active, and his assaults very deadly when much is at stake. Ordinary experience cannot enter into the spiritual conflicts of those who are *chosen* to such special missions as were

apostles. He never disturbs the dead in sin, it is the living members of Christ's body with whom he wages war. Let 2 Sam. xi. xii. be read here. We cannot understand "the mystery of iniquity;" it is deep, unfathomable. And yet believers are responsible agents, they have given to them a free will; but in the siege, in deadly assault, it sometimes falls before the enemy. The Almighty could maintain the conflict, but He sometimes suffers it, to teach the impassioned and presumptuous their sins. A person may be genuine and sincere, and without such special, deadly assault, would shudder at sin.

My dear reader, in sudden assault remember the rebuke: "By this deed thou hast given great occasion to the enemies of the JEHOVAH to blaspheme." But in David's bitterness, and in Peter's woe, remember also: "Some of them of understanding shall fall, to try them, and to purge, and to make them white."

Mark the wording of the passage: it was Simon who was addressed in verse 31: "Simon, Simon." He must be awakened to listen. We are certainly not omniscient beings. But then, what was said was to all the apostles, it may have been even to Judas, for the plural *you* is used; but in the next verse Simon was again specially addressed: "I have prayed for *thee*, that *thy* faith fail not." It was faith that was to stand in that fierce day of trial. O Saviour, pray for all. Peter then did represent all the faithful. "And when thou art converted, strengthen thy brethren. And he said unto Him, JEHOVAH, I am ready to go with Thee, both into prison and to death."

Here was the ready faith that was ever so conspicuous.

in Peter; but there was also the self-confidence that was never less conspicuous. Just before the holy Supper Christ had foretold of the traitor: "And they began to inquire among themselves which of them it was that should do this thing. *And there was also a strife among them, which of them should be accounted the greatest.* What a complex being is man! Reader, do you see in Christ the Almighty God, "dividing the light from the darkness?" We have seen in Matt. xxvi., from the thirty-sixth verse, how He still warned them, and told Peter of the approach of the great enemy, and yet in the great conflict his faith did fail. Still, faithful to his Lord's command, "when thou art converted," or restored, "strengthen thy brethren;" we hear him proclaim boldly: "Be sober, be vigilant because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: whom resist, steadfast in the faith." And so all Christ's true servants, whom He has trained and taught in the same school of hard labour and spiritual conflict in His service, should, like Peter, be in no way daunted by the fatal triumph of the devil; but rise to the feet, and faithfully make it known that his existence is no myth, his history no fable, and so strengthen their brethren.

I here refer my reader to some other instances of Peter's staunch faith, as recorded by St. John, vi. 6, 9, 13, 14, 36, 37. "JEHOVAH, to whom shall we go? Thou hast the words of eternal life.

"JEHOVAH, dost Thou wash my feet? . . .

"JEHOVAH, not my feet only, but also my hair and my head."

His soul had struck deep into the fact of the Divinity, and eternity of his JEHOVAH and Master; and I will now show how this was confirmed after the resurrection. In the twentieth chapter, from the nineteenth verse, the Supreme Being was not only recognised, but the orthodox, ancient faith is confirmed in the kingdom of God. The Saviour of the world miraculously descended into the midst of His disciples, gave them the benediction of peace, because they were there for fear of the Jews. He then showed them His hands and His side. "Then were the disciples glad when they saw the JEHOVAH. But Thomas was not with them when Jesus came. The other disciples therefore said unto him, We have seen the JEHOVAH." Thomas could not at first believe the great fact that was to evidence to the world, once for all, the Deity of Him who stood upon its broad table-land, Himself a miracle to all who knew Him. He could not indeed believe that the crucified malefactor was indeed alive. But when he had ocular and tangible demonstration, he exclaimed: "My JEHOVAH and my God." I say, this was the ancient, orthodox faith (Psa. xxxv. 23). We have seen Daniel wake up to it, even as Thomas did (Dan. ix. 4, 8, 9, 10, 13, 19). Thomas saw in Christ the fulfilment of the ancient prefiguration, and he applied to himself all the benefit of the work accomplished. "My JEHOVAH and my GOD." Did we ever thus see Christ—everything that that august name signified? our Atonement? our Passover? our satisfaction to justice? our righteousness? our peace? our reconciled Father? our GOD? "Because thou hast seen Me thou hast believed."

O God, give to the whole world the spiritual ;
Thou didst give to Thomas, and let no object w
ever come between it and Thee !

I have thus noticed the reception of the JEHOV
by the body of the apostles ; but there never wa
them the same recognition and due reverence
the great Name as there was in Peter. He k
the ancient title, and ever addressed Christ by th
His rightful title. For it made way before him ;
had a supernatural comprehension of the truth re
tively to the name. "Flesh and blood hath not revea
it unto thee, but My Father which is in heaven." T
fact in the history of the apostles is a striking feat
in the four Gospels. We see it to the last chap
It seemed to procure for Peter the direct succession fr
his Head. "Lovest thou Me *more than these* ?
saith unto Him, Yea, JEHOVAH ; Thou knowest t
I love Thee. He saith unto him, Feed My lambs."

"Simon, son of Jonas"—referring to the success
in the Prophet Jonah—"lovest thou Me ? He sa
unto Him, Yea, JEHOVAH ; Thou knowest tha
love Thee. He saith unto him, Feed My sheep.

"He saith unto him the third time. . . Lovest th
Me ? And he said unto Him, JEHOVAH, Th
knowest all things ; Thou knowest that I love Th
Jesus saith unto him, Feed My sheep."

It was the great truth of the Godhead of Ch
with which Peter was entrusted and commissione
go and preach over the whole world. And the Fat
revealed it to him that he might do so. But i
not very remarkable that Peter should have fa
upon the very point on which he was the stronge

He denied Christ. Moses was the meekest man that ever lived, and yet he fell upon the rock of a wrong spirit. But Peter retook the mighty shield of faith, and stood in the hottest of the conflict, invulnerable and impregnable, till his time was come to fall a martyr to the cause of Him whose great Name he had so nobly professed.

I should like my reader here to read Acts ii. from verse 14; the third chapter, and the fourth, from verse 8, and he will see, not only how faithful Peter was in the matter of the great commission entrusted to him, but also what that commission was. It was the Gospel of Christ, the eternal truth of God. To extract any part of it is to mar a noble whole. We read: "Then Peter, filled with the Holy Ghost," and this explains the teaching, for man could never have compassed the Gospel scheme with such a mighty grasp, and have condensed it in so few words. Suffice it to say here, that the stupendous fact of the Godhead in Christ, that had been revealed to him and elicited from him, he set up in all its uniqueness, and completeness, without a single surrounding of the damnable heresies of Rome.

"This is the stone that was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He went back to the old foundations, and forward, to preach unto the people the resurrection.

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus;

whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go.

"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ;

"And killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses.

"And *His name* through faith in *His name* hath made this man strong, whom ye see and know : yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

In the tenth chapter we read of the JEHOVAH of life and glory again descending to Peter, to give him His express commission to go and preach the everlasting Gospel to the Gentiles. He received the word and obeyed. "In every nation he that feareth God, and worketh righteousness, is accepted with Him. The word which He sent unto the children of Israel, preaching peace by Jesus Christ :—He is JEHOVAH of all." Thus do we see how the great Name was a symbol of the canopy of grace, and how it was extended over all—the very fulfilment of those marvellous prophecies by Isaiah (liv., lx., lxx.).

In Acts xi., Peter narrated the circumstances of his vision to those who would have withstood him in his great commission, and added : "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. . . Forasmuch then as God gave them the like gift as He did unto us, who believed on the JEHOVAH Jesus Christ ; what was I, that I could withstand God ?" In the midst of so much unction from the Holy One, and in the presence of "the JEHOVAH Jesus Christ" Himself, I would not pause to broach

an unpleasant subject, if truth did not demand it. In the writing of a very narrow-minded writer, one whose mind is still in much darkness, we read of "the awful powers which God has committed to her care."* To the care of the Church. That awful power was not committed to the apostles only, and to their successors only, but to every spiritual man and woman who was with them, and to all who succeeded them. I believe to them the *gift of tongues* was specially given (Acts ii. verse 13), because to them was specially given the great commission: "Go ye into all the world, and preach the Gospel to every creature." They were sent to the outlying posts, the special gift was what they wanted. It was not given to the home circle, but the gift of the Holy Ghost was given to them also, to the Church of Christ's body, and that power is the awful power committed to our care. Oh, thou Holy and Almighty Giver, give us also grace to use it humbly, aright, and to Thy glory.

I must turn for a moment to the epistles of St. Peter. When he wrote them, he was the aged apostle; all the rash impetuosity of his nature had subsided, and he was the humble, obedient, confirmed Christian, of the faithful, suffering spirit of faith. What might we not do in the beginning of our course, if we started with the experience with which we wish it? The feature of those epistles, as in the whole history of Peter, is faith. The fact of the odhead of Christ, that had been revealed to him, and upon which Christ said He would build His church; and that Peter should be a stone, or rock upon

* "Our New Vicar." P. 85.

that Foundation. He was faithful to His promise, for Peter was, and is, a stone in the spiritual temple, harder than adamant; a rock more durable than granite; a gem more precious than a diamond.

I should like my reader to take his two epistles, and read them attentively, prayerfully, as I advised him to do the chapters in the Acts, and he will see Christ the Foundation Stone and life of the Church, the Eternal Power and Godhead in Him, as Peter saw it. The two epistles were addressed to Jewish converts dispersed through Asia Minor.

"Elect according to the foreknowledge of God the Father. Blessed be the God and Father of our JEHOVAH Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." This might have been written thirty years after the crucifixion. In 2 Peter iii. 15, he mentions the Epistles of St. Paul, and yet the fact of the resurrection of Christ was the ground of his hope of eternal life. And so all his early experiences flow from his lips as a thing of yesterday. "Begotten again unto a lively hope, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, *who are kept by the power of God through faith unto salvation.* . . . That the trial of your faith, being much more precious than of gold that perisheth. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Ye know that ye were not redeemed with corruptible things, as silver and gold. . . .

But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

And the next verse is remarkable: "Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." Peter knew the Godhead to be the foundation of redemption. This is the grand feature of all he ever said; all that he ever taught simply resolved itself into that. And thus it was he could write: "Let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a *faithful Creator*." In the work of Christ he saw the Creator. Analyse the foregoing verse, it is replete with the doctrine of God in Christ: "Who by Christ do believe in God"—as though without Him there was no God; or, certainly, no God for us. By Christ He was made a relative Being; or, by Him the relationship was restored—"that raised Him from the dead; that your faith and hope might be in God." Nothing short of this ever satisfied St. Peter. God was brought home to his help. It is this firm assurance, this steadfastness of his faith, that strikes us. Unquestioning, undoubting, he always came to the point, to the great fact at once. No learned disquisitions, but the fact of God in Christ, the Propitiation of sin, thus reconciling the world unto Himself.

Not only did he see God in Christ the foundation of salvation, of our holy religion, but he saw Him also the substance of the structure the Church.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the JEHOVAH endureth for ever. And this is the word which by the Gospel is preached unto you." I repeat, St. Peter's was a manly faith; he comprehended the system of Scripture, had a full knowledge of Christianity, and a bold assurance of the certainty of truth. And thus it was Christ made him a pillar in the Church; or rather, all this was revealed to him by the Father, that he should be a pillar in the Church.

The second chapter, which is really a continuation of the first chapter, is a monument, or code of Christian morals—as are the two epistles—founded upon Christ. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the JEHOVAH is gracious." Peter was writing to newly-made converts. He had said: "Being born again;" and now he says: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." He was speaking from experience; he had himself grown thereby, from the notable day when he was called by Christ (John i. 41, 42) up to the day in which he stood where he was, the aged apostle, and the immovable adherent of his JEHOVAH. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of

d precious. Ye also, as lively stones, are built
ritual house, an holy priesthood, to offer up
sacrifices, acceptable to God by Jesus Christ."
en referred to the ancient passages (Isa. viii.
ii. 16), and then again breaks out into that lofty
moral teaching that none but genuine Chris-
ian understand:—"Dearly beloved, I beseech
strangers and pilgrims, abstain from fleshly
which war against the soul." Submission
its culminating point. The noble vehemence
our of his spirit, the impulsive nature, are all
ned into the right channel, directed to high,
im.

mit yourselves to every ordinance of man for
HOVAH'S sake: whether it be to the king as
e; or unto governors, as unto them that are
him for the punishment of evildoers, and for
ise of them that do well.

so is the will of God, that with well doing ye
t to silence the ignorance of foolish men: as
d not using your liberty for a cloke of mali-
ss, but as the servants of God.

nour all men. Love the brotherhood. Fear
Honour the king." But who the king was in
er's day, or who he meant that was to be
ed, is very difficult to say. There was no king
al, unless he meant Christ, the King of the

If he did not mean this, he meant submit
ves to contingent circumstances, as his Lord
ght him (Luke xx. 25).

were as sheep going astray; but are now re-
unto the Shepherd and Bishop of your souls."

I may extract a few passages more, but as I have said before, the epistles should be read entire, to stand with Peter upon the solid rock upon which he had built.

“The eyes of the JEHOVAH are over the righteous, and His ears are open unto their prayers : but the face of the JEHOVAH is against them that do evil.

“And who is he that will harm you, if ye be followers of that which is good?

“And if ye suffer for righteousness' sake, happy are ye : and be not afraid of their terror, neither be troubled ; but sanctify the JEHOVAH GOD in your hearts. . . .

“For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit ” (chap. iii.).

The fourth chapter is sublime in godly exhortation : the writer had risen above the turmoil of the world, and was already in the kingdom of God.

“The end of all things is at hand : be ye therefore sober, and watch unto prayer.

“And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins.”

And then Peter's sanctified spirit compassed the whole system of truth ; of “a faithful Creator.” He saw the total depravity of man ; his fall, his loss, total and complete in all its bearings ; and his restoration by the “Creator,” also perfect and complete.

The fifth chapter is a sublime exhortation to the

elders of the Church, beautiful in precept and in doctrine.

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time :

"Casting all your care upon Him : for He careth for you."

As I have said, thirty years had passed away since his denial of Christ, and yet Peter could write : "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

The worldling and the sceptic will ridicule and ignore such teaching, deny the personality of the devil : but Peter lived in the unseen world ; he had felt its dread realities in his own soul ; and he taught the truth he knew, backed by the Eternal Rock he ever fell back upon. Mark well the absoluteness of his creed : "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus." All was done by another, nothing remained to be done ; and that other was God.

And so the first chapter of the second epistle is one of lofty precept ; but precept is built upon "the sure foundation." "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us *through the righteousness of God and our Saviour Jesus Christ.* Grace and peace be multiplied unto you *through the knowledge of God, and of Jesus our JEHOVAH.*"

Not one word about anything he had ever done, or

could ever do,—the work of God in Christ was all he ever gloried in. It was to him a grand abstract, and nothing ever diverted his mind from it. "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." He then enumerates all the Christian graces, and charges his converts to add them to their faith. "For if these things be in you, and abound, ye shall neither be barren nor unfruitful in the knowledge of our JEHOVAH Jesus Christ. . . . If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our JEHOVAH and Saviour Jesus Christ."

It would be absurd to suppose that Peter meant by this name only a Ruler or the great Head of the Church. No; he comprehended the truth of a relative Being; of a spiritual and living Head, brought back to the family of man by His own great work, free grace; the soul redeemed, sin atoned for, our evil nature changed, and man saved; and all by means entirely beyond, and independent of himself. And he not only believed this for himself, but took his commission from his spiritual Head, and preached "the everlasting Gospel" to the world; and thus do we find him at Babylon, which was the type of the whole outlying world. Our Saviour ever drew the distinction "to them that are without."

Some suppose this last epistle was written from Rome just before the martyrdom of the apostle. Be that as it may, he was faithful to the last.

"I must put off this my tabernacle, even as our

JEHOVAH Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our JEHOVAH Jesus Christ, but were eye-witnesses of His majesty."

In 2 Pet. ii. 20, he again writes: "The JEHOVAH and Saviour Jesus Christ." And in the last chapter he foretold that the world should not be destroyed, as before, with a flood, but by fire. "But, beloved, be not ignorant of this one thing, that one day is with the JEHOVAH as a thousand years, and a thousand years as one day.

"The JEHOVAH is not slack concerning His promise, as some men count slackness. . . .

"But the day of the JEHOVAH will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

And then the aged Apostle moralized upon these things: "What manner of persons ought ye to be in all holy conversation and godliness?" And his last words in the sacred volume are: "Grow in grace, and in the knowledge of our JEHOVAH and Saviour Jesus Christ. To Him be glory both now and for ever. Amen."

What had his own inner life been but a growth, development? How emphatic were the words of Christ: "Thou art Simon, the son of Jonas;" and we have seen him, not only thus called, "Follow Me,"

but sustained by Almighty grace throughout a much outward difficulty and of much spiritual afflict. I have endeavoured to exhibit his faith in the manner in which he ever addressed Christ, the title he employed to speak to Him, and of Him afterwards. He knew Him to be the JEHOVAH of the Old Testament, and he knew the boundless significance of that name; that Christ was to him that the Supreme Being, the Almighty God, as Creator, could be. It was a prominent feature peculiar to Peter: we do not find the other apostles always addressing their Lord in the same way, rarely. We speak of the Gospel of St. John as revealing the divinity of Christ more than the other Gospels; and yet his use of the name is rather circumstantial, than any direct intention of addressing Him by it, or of giving to Him the ineffable glory title. He uses the terms, "the Word," "the Son of God," "the Holy One;" but, as he did not employ the great and august name of the Supreme Being, JEHOVAH. In his three epistles we only find it once (2 John i. 3). It is a very remarkable fact, but I do believe that Rev. i. 8, 17, is Christ's own revelation of Himself to John by that name, and again confirmed at the end of the canon of Holy Scripture (Rev. xxii. 13).

St. Jude gave the title to Christ, but in all his instances his words are borrowed from St. Paul. "Denying the only JEHOVAH GOD, and our Lord JEHOVAH Jesus Christ" (Jude 4; Acts iii. 14). "But, beloved, remember ye the words which were spoken before of the apostles of our JEHOVAH

Jesus Christ ; how that they told you there should be mockers in the last time " (Jude 18 ; 2 Pet. iii. 2, 3). And even on to the 21st verse seems rooted in the remainder of the chapter of St. Peter : " Keep yourselves in the love of God, looking for the mercy of our JEHOVAH Jesus Christ."

St. James uses the name, but I think only twice in connection with the name Jesus Christ (James i. 1 ; ii. 1) ; and then it may have been rather an apostolical form than from that lucid, strong, abiding faith in the Godhead that shone forth so pre-eminently in St. Peter. Let it not be thought here that I am denying the faith of the apostles, and more especially of St. John. Oh, no ; they were eminent believers, spiritually taught, and endowed by the Holy Ghost for their commission. " To one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another *faith* by the same Spirit " (1 Cor. xii. 8, 9) ; to Peter pre-eminently that gift of *faith*. It was the Godhead of Christ that was not revealed to him by flesh and blood, but, as Christ declared, " by My Father, which is in heaven." To St. John was given the gift of love ; and if the next chapter of St. Paul's be read here, we shall see that it was the greater gift. His Divine Master had never to probe that heart with the searching interrogation, half reproachful, and half in divine sympathy and compassion : " Lovest thou Me more than these ? " He was sure of the love of John. Let the fourth chapter of his first epistle be read here : " He that loveth not knoweth not God ; for God is love."

" Now abideth faith, hope, charity, these three ;

but the greatest of these is charity. Follow after charity, and desire spiritual gifts." I repeat here that "the gift of tongues" was given particularly to the apostles for their outlying work. If we are faithful to our commissions, there is not any gift of JEHOVAH, Saviour, Jesus Christ, is not able to bestow.

In closing this chapter, how can I apply this subject? I would be solemn, I would be in earnest. God has given "to every man his work. Occupy till come." Peter and the apostles represented the Church militant. She has a work to do. Christ from the right hand of the Father in glory, endoweth her with the power of the Holy Ghost for His work. He has done His part; clothed her in salvation, absolutely, gloriously, that she may shine in the glory of His kingdom, to bring all therein.

We have heard Peter say, "being born again;" "kept by the power of God;" "made partakers of the Divine nature." And in the institution of the Christian Church, we have heard Christ say much more than this. And St. Paul: "Of God are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." What I want my reader to grasp is, the absoluteness of grace. That the Church is, just what she is, by the grace and power of God for His service. There was no mixture of human authority in the institution of the Church. If we make Peter the foundation stone, and the head, instead of Christ and look to Peter, to the Church for salvation, she cannot stand, and we cannot be saved. But I

Peter go forth with the divine love of John, and with his own mighty, gigantic faith, and the world will now be saved. The disciple, and not the Master. The servant, and not the Head.

It is said St. Peter was crucified at Rome, with his head downwards, as he had desired of his executioners, out of a sense of humility, for fear it should be thought that he affected the glory of Jesus Christ. Was this a warning voice to Rome, to all, to be humble, as he was? All that I would convey is contained in one short passage: "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke x. 20). Tremendous responsibility! Tremendous crash of grace! Written there, so as no enemy on earth can erase it; so as no fiend in hell can blot it out; so as Christ in glory will not blot it out. We have seen this in the case of Peter: he never could have reached heaven if his name had not been legally written there in virtue of another, in virtue of the blood of Christ, and this he knew (1 Pet. i. 19).

Reader, try to grasp that act of free grace; go to heaven, and see your name written there; written, not with pen and ink, but with the Spirit of the living God, with the life-blood of the Eternal God; and then contemplate your responsibility, and your indifference, if you dare. "Go in this thy might, and thou shalt save Israel."

CHAPTER XXXII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"A woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled, for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, JEHOVAH; yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed."—MARK vii. 25-30.



HAVE now to show that the JEHOVAH of life and glory had other disciples beside Peter, beside the twelve canonically called apostles, from the twelve tribes (Matt. xix. 27, 28); as the seventy were chosen in conformity to the seventy of the Sanhedrim (Luke x. 1; Exod. i. 5, xxiv. 1; 9, Num. xi. 16, 24, 25). This council may have been corrupt in the time of Christ, but the original, divine intention of it, was to legislate in the kingdom of God, and to uphold the great commonwealth in order and in peace (1 Cor. vi. 6, 7).

I have to show how others believed in the God-

head of Christ, addressed Him in the name of the Supreme Being, and how He ever responded to the faith of those who so came. This Syrophenician woman was one. We read she was a Greek, but this simply meant a Gentile, an idolatress, as we speak of heathens. The Jews considered all the Gentiles sinners, unclean, or, as Christ here employed the term, "dogs;" and to which designation the woman so humbly submitted. "Yes, JEHOVAH, yet the dogs under the table eat of the children's crumbs." The home circle is wonderfully composed. The JEHOVAH God Almighty the Head of the house, of His own table, the children, and the dogs. Christ in no way meant to stigmatize the woman, but to group the picture and to reveal her faith. We read she "had heard of Him;" we do not know where, but she at once received the truth into her inmost being, that Christ was the true God: she fell at His feet "and worshipped Him, saying, JEHOVAH, help me." The evils and the wants of our children do bring us to the feet of Almighty help, to God, more than our own ills do. For myself, I would not part with that one promise, lose my hold of it, for all that the world can give: "Believe on the JEHOVAH Jesus Christ, and thou shalt be saved, *and thy house.*" It comes directly from God; it is of grace and life; and I present the plea, just as did this dog in the Gospel. "I am not sent but unto the lost sheep of the house of Israel." In the parallel passage in Matt. xv. 21, we read: "Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt: and her daughter was made whole from

that very hour." The great fact that was set up by the woman, and by the history was, that Christ was God, the JEHOVAH who had wrought all the miracles of the world's history. That He meant it as an introduction to the calling of the Gentile world there can be no doubt. He would show how ready it was to receive truth; while the Jews, to whom had pertained the adoption, and the glory, and the covenants, and the promises, were ripe to reject it. The history was for the same purpose.

"JEHOVAH, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him." Mark our Lord's ready response when He was thus addressed. The centurion in one word had professed his belief in the Godhead of Christ; and His prompt answer, both by word and miracle, was His answer to faith—the confirmation of the great fact that He was the Almighty God.

"The centurion answered and said, JEHOVAH, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed. . . . When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, *no, not in Israel.*

"And I say unto you, That many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

"And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee" (Matt. viii. 5-13).

The Gospel is not a vagary—a capricious, changeable thing: it is the power of God unto salvation, attested by grace and miracle by its great Founder. "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks" (Gentiles) "foolishness; but unto them which are called, both Jews and Gentiles, Christ the power of God, and the wisdom of God" (1 Cor. i. 23).

In Matthew viii. 2, we read: "Behold, there came a leper and worshipped Him, saying, JEHOVAH, if Thou wilt, Thou canst make me clean." Mark the promptness of the answer: "And Jesus put forth His hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." The profession of the great Name seemed in a moment to bring down all the blessing it contained upon the believer.

"Two blind men followed Him, crying, Thou Son of David, have mercy on us." Note, there was not a moment's delay in the prompt response. Their faith must be tested, tried. "And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, JEHOVAH." Now the miracle will be performed. "Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened" (Matt. ix. 27-30).

In Matthew xx. 30, is a similar case of two blind men, but it is not the same: the surrounding cir-

cumstances tell us they are two distinct cases. "And, behold." It is remarkable that almost all these miracles begin with the same call to attention. When the Roman augurs opened their oracles, they called to those concerned in them, "Come and see." And shall there be less interest and attention when the Almighty God descends to earth, inverts the laws of nature, performs miracles, and calls to blind, dead men, "Behold!" Some quaint author has written: "Like a bad clerk in Scripture matters, cleaving more to the letter than the sense."

In these Divine narratives, let us read both the simple history, and the spiritual truth revealed. Natural blindness was, and is still, shall I say, a Divinely appointed type of spiritual blindness, and this was why our JEHOVAH opened the eyes of so many blind persons.

"Behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O JEHOVAH, Thou Son of David.

"And the multitude rebuked them, because they should hold their peace, but they cried the more, saying, Have mercy on us, O JEHOVAH, Thou Son of David."

Could anything be more orthodox than the cry of those two blind men? One would have thought they had heard Christ's own disquisition with the Pharisees, related in Matthew xxii. 41-46, to which they were not able to answer Him a word.

"And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say

to Him, JEHOVAH, that our eyes may be opened. Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight." And so if we go to the same Almighty Being with spiritual blindness, "Have mercy on us, O JEHOVAH," He will stand still, and give us the light of heaven.

In the ninth chapter of John there is very remarkable teaching upon this subject. One would almost suppose it was intended as an illustration of Christ's dealing with Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John iii. 3). As an illustration of the outward and visible sign of baptism, and of inward and spiritual grace: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." God in Christ ordained the sacred rite of baptism, and we are to obey; but He gives spiritual life with or without the outward rite. He reserves to Himself the prerogative of His Omnipotence. He has not vested it absolutely in the outward rite.

As Jesus passed by, He saw a man which was lame from his birth.

And His disciples asked Him, saying, Master, who sinned, this man, or his parents, that he was born lame?

Jesus answered, Neither hath this man sinned, nor his parents: but that *the works of God should be manifest in him.*"

When Christ declared Himself to His disciples to be the Son of Man, And as I have shown before, He would often

have done so more openly, but He must not Himself to the fury of the Jews till His work were done.

"I must work the works of Him that send me, while it is day: the night cometh, when no man can work."

"As long as I am in the world, I am the light of the world."

"When He had thus spoken, He spat on the ground and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam"—in the pool "which may signify the rite of baptism divinely." "He went his way therefore, and washed, and saw."

The whole of this chapter is the history of this man. My reader can read it. I will only extract a few verses more. The Pharisees excommunicated him because he was in arms against God for doing the work of God. The man answered and said unto them, Why here is a marvellous thing, that ye know not from whence this is, and yet He hath opened mine eyes. . . . From the time the world began was it not heard that any man should open the eyes of one that was born blind."

There is a remarkable feature in this narrative. Mark it. The man had grasped the fact that God who had opened his eyes. He might have said so from Christ's own words, "That the works of the Son of Man should be manifest in him," but in doing so he had to have overlooked the Messiahship of Christ. Didst thou believe on the Son of God? He answered and said, Who is he, JEHOVAH, that I might believe on Him.

"And Jesus said unto him, thou hast both seen Him, and it is He that talketh with thee. And he said, JEHOVAH, I believe. And he worshipped Him." He clung to his first proposition, He who could open his eyes must be the Supreme Being, JEHOVAH. But how dreadful here are the closing words of the Almighty enlightener of men! "For judgment am I come into this world, that they which see not might see; and that they which see might be made blind.

"And some of the Pharisees that were with Him heard these words, and said unto Him, Are we blind also?

"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." This touch of Omnipotence admits of no human comment.

In the fifth chapter of St. John there is another remarkable instance of cure without the prescribed means, that the prerogative of the great Physician might be in His own keeping. If this were not so, proud, independent man would soon exalt the rite, and forget the alone Healer of mankind.

"There was a feast of the Jews; and Jesus went up to Jerusalem." Doubtless this was at the feast of the Passover, as I shall show later.

"Now there is at Jerusalem by the sheep market,"—this word market is not in the original; the sheep were there for sacrifice, as is seen in chap. ii. 13, 14: "The Jews' passover was at hand, and Jesus went up to Jerusalem, and He found in the temple those that sold oxen and sheep. . . And He said, make not My Father's house an house of merchandise."

I think 2 Chron. iv. 6, explains the original of this pool. "Solomon made also ten lavers, and *five* on the right hand, and *five* on the left, to wash in them: such things as they offered for the offering they washed in them; but the sea was for the priests to wash in." Here, cleansing was in the water, and we may suppose the same remained in the Saviour's day; but whether these people waiting for cleansing was a part, or in any way originated in the ceremonial law, which was then to be done away, we do not know. None but God could have given such a precious virtue to the waters, and none but He could withhold it when so given.

"Now there is at Jerusalem by the sheep gate a pool, which is called in the Hebrew tongue Beth-sheva—house of mercy—"having *five* porches. In that lay a great multitude of impotent folk, of lameness, halt, withered, waiting for the moving of the water. I think we may conclude that this occurred at the time of the Passover, and that it was a type of the great cleansing Fountain opened for sin and uncleanness. "In that day there shall a fountain be opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness (Zech. xiii. 1).

"For an angel went down at a certain season, and he had said this was doubtless the time of the Passover—"into the pool, and troubled the water: whosoever then stepped in after the troubling of the water stepped whole. I think we may conclude that the Spirit of God descended at that season, and caused the movement of the water, and hence

miraculous virtue. He was ever mindful of the afflictions of His people.

"And a certain man was there, which had an infirmity thirty and eight years." Perhaps he had come to the healing fountain thirty and eight times at the feast of the Passover.

"When Jesus saw him lie, and knew that he had been a long time in that case, He saith unto him, Wilt thou be made whole?" The man had been looking at the pool, he had faith in the waters of the pool; but he had never by the eye of faith seen the invisible God who instituted the washing and wrought the miracle of the cures: and thus he might have laid there thirty-eight years more, and never have been cured. Now mark again the bold touch of Omnipotence, the revocation of the outward and visible sign, that the grace and work of God might appear.

"The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.

"Jesus saith unto him, Rise, take up thy bed, and walk.

"And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. . . .

"Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

This narrative should teach us to be very diligent in the divinely appointed means of grace. If the man had not been at the pool, at the house of mercy

which I have no doubt was in the temple, he had not found Jesus there, and he had not been healed. But on the other hand it teaches us another lesson, not to rest in baptism, in the sacraments, in a place in the temple; but to look for Jesus there, to seek Him there, to tell Him all our sicknesses, wants, and sins—for He knew this man's sins—and to believe that He is the alone Healer, the God able to forgive sin.

After Christ's resurrection He gave a very summary definition of the teaching in these two narratives: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." It is right to believe, and it is right to be baptized; but He most cautiously worded the passage, proclaimed the truth; a man may be saved without baptism, but he cannot be saved without faith.

But there is another feature in this narrative that I shall only glance at here, as we shall see it again in the narrative of the thief on the cross. It was a custom in the Jewish Church that a prisoner should be released at the feast of the Passover. "Pilate said, Ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?" (John xviii. 39.) Oh, what darkness shrouds humanity! Release Him whose death and resurrection were to release mankind. I think that the deliverance of this man from the captivity of Satan, of sin, and from all its fearful consequences, was at once the observance of the Jewish custom, and the fulfilment of the ancient type. Mark the Omnipotent mandate: "Rise, take up thy bed, and walk. And immediately *the man*

was *made whole*." Released, free. Or, as it is said of the others who were at the pool, "*made whole* of whatsoever disease *he* had." Note, there was only the one made whole; and thus I think it was a Divine ordinance that set forth the real meaning of releasing one at the Passover. It may have been instituted by Christ during the short time of His public ministry, of miracles. The Creator was in Him, creating us anew in Himself. "Thou art *made whole*"—it is remarkable that the same words should have been four times used—"sin no more." The religion of JEHOVAH has this advantage above all others, that the sinner is not only released from the penalty of sin, but set free from the power of it. He has infirmities, he may fall, but he cannot wilfully be the slave of sin, because he is born of God. Over the lofty portals of the kingdom of God is engraven, in characters of light: "Be ye holy, for I am holy. Be ye perfect, as your Father in heaven is perfect."

As I am upon this subject of release and deliverance, perhaps I cannot do better than turn at once to the release of the thief upon the cross by "the Deliverer." There can be no doubt but it was the fulfilment of the ancient type, or custom, in His kingdom. The two thieves are only mentioned by two of the Evangelists (Matt. xxvii. 44'; Luke xxiii. 43). The records vary; but from this circumstance we gather a great truth, that the work of the Spirit of God upon the heart of one of them was simultaneous; he was in a very short space of time delivered from his own sinful self, released from the penalty of the Divine law. He may somewhere have heard

Jesus, the Gospel preached by Him ; but then, under condemnation human and Divine, light flashed into his soul, life throughout his whole being. St. Matthew says : " The thieves which were crucified with Him, cast the same in His teeth." While St. Luke says : " One of the malefactors railed on Him. But the other rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss." Here was genuine conviction of sin, belief in the innocence of Christ, and in Him as the Messiah, the Supreme Being and Lord of the universe. " He said unto Jesus, JEHOVAH, remember me when Thou comest into Thy kingdom." Mark the prompt reply : " Verily I say unto thee, To-day shalt thou be with Me in paradise." This was the season of the Passover ; " the Lamb of God " was the fulfilment of the Paschal lamb. He took away the sin of the world, and released one on that memorable day, a revelation and a monument of the release of the whole world. O that the whole world could hear the dying exhortation : " Thou art made whole : sin no more, lest a worse thing come unto thee." Shall we be less faithful than these released ones ? " The man departed, and told the Jews that it was Jesus which had made him whole."

Reader, did you ever consider the subject of the absolute salvation wrought and brought to the thief upon the cross ? He hung there guilty by his own confession, and therefore justly condemned by human and Divine law ; but as he looked up to the great

berator, and pleaded with Him, in a moment he was made free from guilt, and from all further obligation to punishment. And not only so, but in a moment restored to innocence in Eden; for here, Paradise has the same meaning as garden in Gen. ii. 1-10, only that a celestial instead of a terrestrial state was signified. The translation was complete, the rescue, or salvation of Christ, of His providing and His doing, the sovereign gift of heaven; and it was bestowed at the Passover to show and to reveal to the whole world from whence it came—from the Atoning sacrifice for sin then being made upon the cross. The man was beyond help; he had been seized by justice to bear the penalty of the law: no more time allowed him to amend his life, or to recover himself out of the snare of the devil. But as he hung upon the instrument of torture and of death, from the sixth to the ninth hour, the work of the Holy Trinity as wrought upon him, made available to him: he saw the Gospel scheme, begged for pardon, craved the grace of JEHOVAH, and was saved. Had time been allowed him here he would have triumphed with David: "The JEHOVAH is my light and my salvation; whom shall I fear? The JEHOVAH is the strength of my life; of whom shall I be afraid?" (Ps. xxvii.) And with Jonah: "Salvation is of the JEHOVAH" (Jonah ii. 9). And with Simeon: "Mine eyes hath seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." But there were other emancipations related in the Gospels; other culprits under condemnation, and

standing in as imminent danger of death as the thief upon the cross, who were in like manner released by the great Liberator of mankind. And therefore, before proceeding, I should like my reader to turn to the records of the custom of the Jews to release one at the feast of the Passover, as recorded by the four evangelists (Matt. xxvii. 15-26; Mark xv. 9; Luke xxiii. 17-25; John xviii. 39; and also Deut. xv. and xvi.). There was the year of release every seven years, typical of our spiritual release from Satan. The word signified forgiveness, or remission, or discharge, and is the same as was used by the Liberator at the institution of the Christian Passover: "This is My blood of the new covenant, which is shed for many for the remission of sins" (Matt. xxvi. 28; Mark xiv. 24). Doubtless it was to the ancient law of release for debt He referred to in Luke vii. 40: "Simon, I have somewhat to say unto thee. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both."

The debt liquidated by another, the arrears against us blotted out by Himself. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee" (Isa. xlv. 22). "According unto the multitude of Thy tender mercies, blot out my transgressions." And thus it was Christ said to Simon: "Her sins, which are many, are forgiven;" and to the woman: "Thy sins are forgiven." No amount of debt too great for Him to forgive; no sin too deep for Him to blot out;

no latitude too great for Him to compass. All comes within the condition of free grace, upon the condition of faith: "Thy faith hath saved thee; go in peace."

In the eighth chapter of John we find a woman in imminent peril of her life. She had committed adultery, and the penalty of the law for the transgression was to be stoned to death. "Moses in the law commanded us, that such should be stoned: but what sayest Thou? . . . He that is without sin among you, let him first cast a stone at her. . . . Jesus said unto the woman, Hath no man condemned thee? She said, No man, JEHOVAH." We have only these three words from her lips, but they are sufficient to tell us she knew her Judge to be her merciful Father and her God. The reply was as prompt as her confession of faith: "Neither do I condemn thee: go, and sin no more."

The stupendous fact of the Gospel stands alone upon the world's broad area in all its stability and Divine glory; nothing can move it, none can arraign it or shake its foundation. I have shown the Godhead is its base; but the careless living of those who are chosen, forgiven, I may say of the elect, does injure its cause and mar its glory; they are stumbling-blocks to the weak, and confederate with those who hate it. What all the scribes, Pharisees, hypocrites could not do to Christ, they do to His gospel: weaken it, so as to render it ineffectual; mar its glory, so that it may not be seen. And yet what has not the great Founder of it done to preserve its purity, its glory, both in Himself, by example and by precept? JEHOVAH, help us!

In Mark ix. 17-24 there is a remarkable instance of mercy to a man of little faith. "Master, I have brought unto Thee my son, which hath a dumb spirit. . . . How long is it since this came upon him? And he said, Of a child. And oft-times it hath cast him into the fire, and into the water, to destroy him: but if Thou canst do anything, have compassion on us, and help us." Here was a pitiable case, but the appeal made did not warrant an answer: faith must be elicited. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

"And straightway the father of the child cried out, JEHOVAH, I believe; help Thou mine unbelief.

"Jesus rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

"And the spirit cried, and rent him sore, and came out of him."

In Luke v. 12 we read: "A man full of leprosy: seeing Jesus, fell on his face, and besought Him, saying, JEHOVAH, if Thou wilt, Thou canst make me clean.

"And He put forth His hand, and touched him saying, I will: be thou clean. And immediately the leprosy departed from him."

And in Luke xix. 2 we read: "Behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich." In order to Jesus, he climbed up into a sycamore tree. Jesus called to him, "Come down; for to-day I must tarry at thy house. When the people saw it they all murmured, saying, that He was gone to be a guest

man that is a sinner. And Zacchæus stood, and said unto the JEHOVAH; Behold, JEHOVAH, the half of my goods I give to the poor; and if I have taken anything from any man by fraud, I restore him fourfold." Here was faith, and its fruits: they could not fail to obtain a blessing. "And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham." Faith and works constituted legitimacy, and not the fact of the man being a Jew; nor could the fact of his being a publican dis sever the tie of adoption. "The Son of man is come to seek and to save that which is lost."

The one feature in all these miracles is, that it was in answer to faith that Christ wrought them. Even at Bethany, in the house of friends, the loved one must not rise from the dead without the assenting faith of the sisters there. The history opens with a confession of faith: throughout it they address Him who was their constant Guest as the Eternal, Almighty Being; not one word of undue familiarity throughout the whole narrative.

"JEHOVAH, behold, he whom Thou lovest is sick. . . . JEHOVAH, if Thou hadst been here, my brother had not died. . . . Jesus saith unto her, Thy brother shall rise again."

Mark how well Martha was instructed in her religion: "I know that he shall rise again in the resurrection at the last day."

Then again followed one of those touches of omnipotence, that span time, and space, and all things: "I am the resurrection and the life." As

though Christ had said, "What I can and shall do the last day, I can do to-day; the life of the resurrection is in Myself, and I can put forth that life now or when I will."

Perhaps there is no finer interpretation or illustration of the august name JEHOVAH than here "I am the resurrection and the life." I WILL BE WHAT I SHALL BE. It was the very response to the faith, and reverence, and worship of the two sisters: "JEHOVAH, I know that he shall rise again in the resurrection at the last day."

"I am the resurrection; I will be now what I shall be in that last day." And so, as surely as Lazarus rose from the dead, in the last day every child of the human family will rise from the dead. In every age of the world JEHOVAH, the Eternal God, has shown forth this great truth, "I am now to you what I shall be." And Christ was that Eternal Being, JEHOVAH. None but He could have raised Lazarus from the dead; none but He could, by this stupendous miracle, say, I will be now to you what I shall be in the last day. Has not God ever thus been leading on the world to faith in the future? Oh, let us trust Him more confidently, and commit ourselves to Him as unto a "faithful Creator." It is He who here stands before us, in all the majesty and Omnipotence of His sacred person.

"He that believeth in Me, though he were dead yet shall he live." Whether this referred to Lazarus who had believed and was dead; or whether it referred to that first germ of faith, as a grain of mustard seed, whereby the spiritually dead live, or to both

we do not know. But the Creator and bestower of life, and of spiritual life, would give to the subject one more touch of Omnipotence, to lead the mind of her to whom He was speaking away from Lazarus, away from the spiritually dead, to herself. "Who-soever liveth and believeth in Me shall never die. Believest *thou* this?"

It is plainly told us here that the death of the body is but a laying down of the mortal, sinful nature; the soul, the immortal part does not die; death is life, a birth into a new world, into a new state; into the presence of God and the society of the saved; into the Church triumphant and the eternal city. The assertion is most emphatic: "Shall never die." No, the death of the body is a new birth, life to the soul. What would Martha answer to that? "Yea," or yes, verily, certainly, "JEHOVAH: I believe that Thou art the Christ, the Son of God, which should come into the world." With that admission nothing more remained impossible: the Son represented humanity, the Being was divine, the complex Being God-man.

"Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, JEHOVAH, if Thou hadst been here, my brother had not died. . . .

"Jesus groaned in the spirit, and was troubled,

"And said, Where have ye laid him? They said unto Him, JEHOVAH, come and see.

"Jesus wept."

Here the heart of the great Liberator is laid open. do not think it was Christ in His distinct humanity

who wept, it was the God-man. Lazarus in the grave, a corpse, represented the whole family of man, and Divine tenderness overflowed, as the God in man beheld the scene. "Behold how He loved him!" The voice of nature and of grace is the same as in another part of this book: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

This history of the resurrection of Lazarus is too grand and sublime to mar by extract: my reader can turn and read it once more: it can never be read too often. Suffice it to say here, Martha's answer to "the resurrection and the life" (ver. 30) opens to us a truth relatively to the Jews, for I believe Lazarus represented also the spiritually dead body of the Jews as they now lie scattered over the world. "Martha, the sister of him that was dead, saith unto Jesus, JEHOVAH, by this time he stinketh: for he hath been dead *four* days."

Four times 666 (Rev. xiii. 18) would make 2664 years; four periods of 666 years from the beginning of the Christian era, the time of the dispersion of the Jews, save the two odd units; seven periods of 666 years from the calling of Abraham, or the divine institution of the postdiluvian Church. It is under the sixth vial that we see all in readiness for the restoration of Israel, that which is also clearly revealed in Ezek. xxxvii. Can the sister of him that is dead, the Christian Church, believe this?

"By this time he stinketh." The very name of a Jew has an evil odour, they are as alien to ourselves

er the Gentile was to them. But "with God all
s are possible." Let but the mighty fiat be heard :
arus, come forth," and they will live and stand
their feet, an exceeding great army.

laid I not unto thee, that, if thou wouldst believe,
shouldest see the glory of God?" Every nerve
d be strained to bring about that resurrection ;
ork of the Eternal Spirit would be so evidenced by
d the general resurrection would soon take place.
et this seventh period go past, means may fail,
re know not where we may be landed, or stranded.

John wrote : "Antichrist shall come ; even now
ere many antichrists" (1 John ii. 18). "He is
hrist that denieth the Father and the Son."
as we read the next, the twelfth chapter of his
al, do we not see antichrist? the spiritual ad-
ry of Christ? In the ninth and tenth verses we
"Much people of the Jews came to the Pass-
that they might see Lazarus who had been raised
the dead. But the chief priests consulted
they might put Lazarus also to death." The
ghty worker of miracles, and the raised from the
to be put to death. And in the thirty-seventh
we read : "Though He had done so many
les before them, yet they believed not on Him."
o can comprehend the darkness of the natural
' Surely this epoch of miracles, this advent of
m, this meridian splendour of Divine light, might
convinced the world, and converted it to the re-
of the one true God. But no. "The light shineth
rkness, and the darkness comprehended it not."
world was not convinced, and saved by the

God incarnate, how can it be done? By God the Holy Ghost in men; by the JEHOVAH, the Eternal God, still with men. God wrought in one, now He works in the body the Church, and thus it was Christ said, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John xiv. 12). "I tell you the truth; It is expedient for you that I go away" (John xvi. 7).

Christ would never have made these positive asseverations if something tremendous had not been at stake. And therefore I would be solemn, as I endeavour for a moment to glance at the implacable enemy in man that Christ had to baffle, to evade, and to conquer, and that His disciples had to conflict with.

I do believe the devil is a power that required the caution, the forethought, the wary wisdom, and the watchful vigilance of the God, to attack and to overcome. We see this in the construction of our Bible. "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand" (Luke viii. 10).

I believe it cost God a most profound exercise of omniscient wisdom to devise the plan of salvation, and to carry it out, so as to foil the wicked one in his malice and power. We see this in the manner in which Christ was obliged to convey Himself away, and to conceal Himself from the fury of the enemy; to hide His Godhead from him; and to exercise the power of

the Godhead most cautiously, that He might not incur at any moment the penalty of His life. And as He said: "The disciple is not above his Master; it is enough for the disciple that he be as his master."

And so we have seen St. Peter wade through the conflict of life, sustained it is true by God; but we hear him say: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Well, before continuing our research in "the mysteries of the kingdom of God," let us look for a moment at the implacable enemy we have to deal with as he is revealed to us. We have seen believers throughout the Bible, and we have seen them healed of whatsoever disease they had; but there is also a fearful picture of unbelievers, of rebels, of persecutors, almost too appalling to contemplate, and too deep in "the mystery of iniquity" to broach at all. The distinction between the believer and the unbeliever is so enormous, their positions so vitally and so momentously different, that we must weigh them in the balance, as they are revealed.

In the chapter in John from which I have been quoting (John xii. 40), is a passage so fearful that we can only read it by the light of Christ's own words. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, JEHOVAH, JEHOVAH, open unto us; and He shall answer and say unto you, I know you not whence you are" (Luke xiii. 25).

We read: "Though He had done so many miracles before them, yet they believed not on Him: that the

saying of Esaias the prophet might be fulfilled, which he spake: JEHOVAH, who hath believed our doctrine? and to whom hath the arm of the JEHOVAH been revealed?" (Isa. liii. 1.) In that chapter the doctrine of Christ had been plainly set forth.

"Therefore they could not believe, because that Esaias said again, *He* hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

"These things said Esaias, when he saw His glory and spake of Him" (Isa. vi. 8, 9, 10).

If my reader will turn to this chapter he will see that this was in the commission given to the prophet, to go to the house of Israel and proclaim the captivity. The sentence was to be carried out till the cities were wasted without inhabitant, and the houses without man. But yet there was to be a remnant, whose substance should be as an oak, and the holy seed the substance thereof. The sentence was a judicial one; the holy people had rejected the JEHOVAH, their legitimate Ruler and Guide, their Creator and God. And so it was in the time of Christ; the Jews rejected Him, although He came in the ancient, august name, and in the name of God, evidencing from day to day that He was God. But nothing but regal splendour and temporal glory would suit them. The dread sentence must again go forth, but with heavier judgment, with the longer absence of the JEHOVAH of life and glory. "The door was shut." The Gentiles were to be called into the bond of the eternal covenant, into the bond of everlasting

grace, into Christ; and those who had been within were then to be "without." Let my reader trace all the passages where this was proclaimed, and he will see that the Prophet Isaiah, in his great commission, was but a type of the Son of God (Mark iv. 11, 12; Matt. xiii. 14, 15, 16; and St. Paul's remarkable words, Acts xxviii. from verse 26; Rom. xi. 7, 8). But John was speaking of Christ when he said: "These things said Esaias when he saw His glory, and spake of Him" (John xii. 41), thereby declaring that Christ was the JEHOVAH whose glory Isaiah saw. "Holy, holy, holy, is the JEHOVAH of hosts: the whole earth is full of His glory" (Isaiah vi. 3).

Thus do we see that the rejection of any, is not by the decree of God, but for unbelief, and their rejection of Christ; the only means of their salvation. Then it is God gives them over to be eternal memorials of His triumph over the evil spirit, its Conqueror, and Judge. But although I say rejection is not of God, still I am sure not one could be saved without the persistence of His grace. He has ordained that free will and free grace shall act in concert, without either making the other void.

When Christ said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight" (Luke x. 21); He simply meant that they were hidden from scribes, sages, and philosophers; from those who sought instruction from other means than the word of God and the direct teaching of His Spirit. St. Paul explains this (1 Cor. i. 19,

20, 21). "The world by wisdom knew not God" (Matt. xvi. 17; John iv. 10). Christ then rejoiced in spirit, because He knew the particularity of His kingdom, the contradistinction of it from the knowledge of the world.

But before leaving this dark phase of humanity, and returning to the children of light, I would refer my reader to the picture of it as drawn by Christ Himself, in the eighth chapter of John. After setting forth His doctrine to the Pharisees, by the deliverance of the woman from the penalty of the law, He went on to show them that spirit of antagonism to Himself that is antichrist. They had seen the result of the contest, the woman emancipated from sin and thrall, from Satan, by the spiritual "Deliverer" of mankind; made free by the Almighty fiat of JEHOVAH. They, by the same Almighty power, were convicted by their own conscience. God, who then wrought in Christ for man's salvation, set the two parties upon the arena of this world, to reveal eternal truth to all coming ages. And the truth is plain. "By the deeds of the law there shall no flesh be justified in His sight" (Rom. iii. 20). "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38). To grasp thoroughly, and to take in wholly, this great truth, is life eternal; but "Go, and sin no more," is as inwrought in the eternal word as is the doctrine of forgiveness. How that gigantic faith had been wrought in the woman,

ow or when it had been given to her of God, that she
ably and promptly condensed into three words, we
do not know. It seemed to draw from the Lord of
life and glory the no less sudden exclamation: "I am
the light of the world: he that followeth Me shall not
walk in darkness, but shall have the light of life."

But it is the further discussion with the Pharisees,
with unbelievers, I want my reader to note. "Then
said Jesus again unto them, I go My way, and ye
shall seek Me, and shall die in your sins: whither I
go, ye cannot come.

"Then said the Jews, Will He kill Himself? be-
cause He saith, Whither I go, ye cannot come.

"And He said unto them, Ye are from beneath; I
am from above: ye are of this world; I am not of
this world.

"I said therefore unto you, that ye shall die in your
sins: for if ye believe not that I am *He*, ye shall die
in your sins."

The *He* here is not in the original; the reference is
to the Being whom the woman had confessed. "If
ye believe not that I am the JEHOVAH;" or, as He
again explained it in the 58th verse: "Your father
Abraham rejoiced to see My day: and he saw it, and
was glad.

"Then said the Jews unto Him, Thou art not yet
thy years old, and hast Thou seen Abraham?

"Jesus said unto them, Verily, verily, I say unto
you, Before Abraham was, I am."

The reference is to Exod. iii. 14: "I AM THAT I
AM. And God said moreover unto Moses, Thus shalt
thou say unto the children of Israel, The JEHOVAH

GOD of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is *My name for ever*, and this is *My memorial unto all generations*." The same Being who was then about to deliver His people from Egypt, was the same who delivered the woman from Satan, because she believed in her heart, and confessed with her mouth, that it was the same Being. Her orthodox creed, and bold confession I had almost said, seemed to strengthen the Anointed One for this public discussion with unbelievers; or rather I should say, He suffered them to bring her there, rightly to instruct them in eternal truth, and to show them the peril they were in by remaining unbelievers and adversaries of His.

"As He spake these words, many believed on Him.

"Then said Jesus to those Jews that believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.

"They answered Him,"—those who had before disputed,—“We be Abraham’s seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free? . . .

"If the Son shall make you free, ye shall be free indeed. . . .

"Ye seek to kill Me, because My word hath no place in you. . . .

"Ye seek to kill Me, a Man that hath told you the truth. . . .

"Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the

beginning, and abode not in the truth." Here Christ takes of the devil in Cain. With what confidence and He answered those unbelievers, murderers: "He that is without sin among you, let him first cast a stone at her."

Stupendous exoneration! Tremendous condemnation! Reader, on which side will you enlist yourself? On the side of a sinner saved, or on the side of a sinner damned? for the main truth really amounts to this, there is no condemnation in Christ, there is no salvation out of Him. "God sent not His Son into the world to condemn the world: but that the world through Him might be saved."

"He that believeth on Him is not condemned: but he that believeth not is condemned already. . . ."

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Let us for a moment glance at the manner in which unbelievers addressed Christ—at the contrast of address.

"*Good Master*, what shall I do that I may inherit eternal life? *Master*, all these have I observed from my youth." This man was sad at what Christ taught him, "and went away grieved: for he had great possessions" (Mark x. 17).

"*Master*, we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?" Here was a very fair show of faith, but it was not faith, "He showing their hypocrisy." The remainder of this

chapter is very striking upon the subject. The Sadducees came to question Him about the resurrection. "Master, Moses wrote unto us" (Mark xii. 14-19). And in verse 28 we read, a scribe came to Him with the question: "Which is the first commandment of all?" and as though almost tired of indignities, Christ prefaced His answer with the remarkable words: "The first of all the commandments is, Hear, O Israel; The JEHOVAH our GOD is one JEHOVAH:

"And thou shalt love the JEHOVAH thy GOD with all thy heart. . . And the scribe said unto Him, Well Master, Thou hast said the truth: for there is one God; and there is none other but He. . . .

"And when Jesus saw that he answered discreetly, He said unto him, Thou art not *far from the kingdom of God.*"

And then immediately we find Him in the temple, rightly instructing the people upon the great question in point, upon the subject of His humanity and divinity from the prophecy of David (cx. 1). I leave my reader to read the disquisition in Mark xii. 37.

And what do we read of Judas? "He goeth straightway to Him, and saith, *Master, Master*; and kissed Him" (Mark xiv. 45). I need not multiply these distinctions, we meet with them throughout the Gospels; but I may quote one more in contrast to these: "They have taken away the JEHOVAH out of the sepulchre, and we know not where they have laid Him." "They have taken away my JEHOVAH, and I know not where they have laid Him. Mary Magdalene came and told the disciples that she had seen the JEHOVAH" (John xx. 2, 13, 18).

"The JEHOVAH is risen indeed." "Out of the abundance of the heart the mouth speaketh," said Christ; and in these forms of addressing Him, the truth is verified. Intuitive faith expressed itself in words, by giving to Deity the most august and ineffable name of all the names of the Deity; while hypocrisy, subtlety, and traitorous design cloaked themselves in meaner terms, betrayed themselves in fulsome epithets: "Good Master, what shall I do that I may inherit eternal life? Why callest thou Me good? there is none good but one, that is God." How near may we approach to God, and yet turn away. Oh, God in Christ, give us, give me the full fruition of Thyself.

But I must further show how Christ ever asserted His claim to that title of the Deity, of the Almighty and Eternal God. Perhaps He thus employed it, and exulted in it, not from arrogance, we are sure, but because it was the covenant name, the relative name, and not only brought Him to His own, but encouraged their confidence in Him, their claim upon Him. He said: "If I bear witness of Myself, My witness is not true;" that was, if as man alone He bore witness of Himself, the witness would not be true; but as God-man, He did bear testimony to Himself. "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive" (John v. 31, 43). In that name of the Father, which we have seen Him so promptly respond to, He did also bear testimony to Himself. When He sent two of His disciples to fetch an ass and a colt for Him to ride into Jerusalem, He

said: "Ye shall say the JEHOVAH hath need of them." And the people publicly responded to the declaration: "Blessed is He that cometh in the name of the JEHOVAH" (Matt. xxi. 8, 9).

"Blessed be the kingdom of our father David, that cometh in the name of the JEHOVAH" (Mark xi. 10).

"Ye call Me Master and JEHOVAH: and ye say well; for so I am.

"If I then, JEHOVAH and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you" (John xiii. 13, 14, 15).

And when He passed the sentence of spiritual death upon Israel, for their unbelief and rejection of Him, He added: "Ye shall not *see* Me henceforth, till ye shall say, Blessed is He that cometh in the name of the JEHOVAH" (Matt. xxiii. 89). That was, they should not henceforth be able to see Him as God, till the time came when they should receive Him as the JEHOVAH GOD.

When He had cast a legion of devils out of a man, He said to him: "Go home to thy friends, and tell them how great things the JEHOVAH hath done for thee, and hath had compassion on thee" (Mark v. 19). The august name was the affix of the Almighty Father: who else could have wrought that mighty miracle?

"The Son of man is LORD also of the Sabbath" (Mark ii. 28). Here Christ connected the manhood with the Godhead; He was the Instituter of the Sabbath, and the Sovereign Ruler over it. He had

taken the fourth commandment from the Rabbis, like the other nine, and brought it into the jurisdiction of His own kingdom. We have seen this of the seventh commandment. None but the great Liberator from the penalty of the law, "the Holy One," could do this, and therefore He declared Himself to be God.

In this chapter we have seen no church, no priest, no apostle, no sacraments enforced; but the great Head of the Church, the Almighty God, the Author of life and of Eternal life; the great Healer of His people. And this should teach us to be humble, to know that He can work by whatever means He will, by honoured instruments of His own choosing, or without them. "The dogs under the table eat of the children's crumbs."

CHAPTER XXXIII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God."—JOHN x. 84-86.

QUR Saviour in these words referred particularly to Psalm lxxxii. 6; but also to the ancient Scriptures generally.

"If they were called gods who were chosen, and inspired, to whom the word of JEHOVAH came, why do you say I blaspheme, because I said, I am the Son of God?" Nothing was more easy, or followed more immediately as a thing of course. The great truth of the Sonship was logically established. David wrote of man: "O JEHOVAH, our JEHOVAH . . . Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psa. viii.). St. Paul quoted the passage, and added: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man" (Heb. ii. 7). And

the first chapter is a lucid disquisition of the subject: "Unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?"

Referring to Psa. ii. 7: "Unto the Son He saith, Thy throne, O God, is for ever and ever. Thou, JEHOVAH, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish, but Thou remainest. . . . And as a vesture shalt thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Here is the subject in its simple and complex nature; the Son is God, and His throne is for ever and ever. And the Son is JEHOVAH, whose years shall not end.

Twice God witnessed of His Son, at His baptism, and upon the mount of transfiguration: "This is My beloved Son, in whom *I am well pleased.*" That was, the Son was the Being who was to stand in the stead of the whole human race in everything, and to restore it to the Father. The work was as unique as it was extraneous and gigantic; as complex as it was simple; and hence, after His resurrection, He declared to once an alien, but then to a restored world: "I ascend unto My Father and your Father; and to My God and your God." The family of heaven and earth were one.

In this chapter I wish to set forth some other phases of the Gospel history of Christ; still to set forth His Godhead; for to a divinely instructed student, disciple, His effulgence is almost overpowering, His glory transcendent. But we have seen how He veiled His Almighty power and Godhead, that

He might not be taken and crucified before His time was come, and His work done. The moment, the exclamation, "It is finished," was decreed in the depths of a past eternity. Till it came, Providence and wisdom guided Him in His course; and hence the construction of His life.

I will turn again to some others of the miracles of Christ, because, as I have said before, the religion of JEHOVAH is the only one in the whole world that is attested by miracles. Our Bible is a Bible of miracles, and therefore a revelation of God. No other book in the world has such marvels upon the face of it; such supernatural phenomena upon its surface; such well-springs of existence in its depths; passages incomprehensible but by its Author's own explanation: "It is the spirit that quickeneth; the words that I speak unto you, they are spirit and they are life." And St. Peter's summary exposition of the subject: "The word of God which liveth." How can we account for such passages as this: "He that believeth on Me, out of his belly shall flow rivers of living water," but by "the river of God," that underlies the letter? Then let us pray God for the moving of the living waters as we work in His truth, and that we may see Him in His miracles.

In Matt. iv. 23 we read: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

"And His fame went throughout all Syria: as they brought unto Him all sick people that were taken

with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them."

In viii. 24 we read: "There arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep.

"And His disciples came to Him and awoke Him, saying, JEHOVAH, save us; we perish.

"Then He arose, and rebuked the winds and the sea; and there was a great calm.

"But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him?"

I am quite amazed when I hear men questioning the truth of the Divinity of Christ. Either the Bible is a tissue of splendid lies—of most extraordinary lies—of fabulous legends, such as were never heard of before or since in the world's history, or He was God, working wonders as great as His works of creation. He might be accused of blasphemy, be condemned, and put to death, for saying He was God; but He could not be put to death for working miracles, and therefore He worked them, and left them to immortalize the God.

And again, in verse 28 we read: "There met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

"And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?"

Mark the faith of those men. Saviour of men, *Son* of God. They could see the grand masterpiece of the world's history, but the devils within them kept them from applying that salvation to themselves. They could see the world righted, saved; but the Saviour their tormentor, they had never grasped the truth for themselves. "God sent not His Son into the world to condemn the world." Perhaps this is the last evil spirit that is laid, self-accusation, self-condemnation, distrust for self; but the Author of faith is the finisher of it, and the devils knew themselves doomed when the work was in operation. "So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

There can be no doubt but that the God who wrought these miracles gave rein to the power of evil spirits in the days of His incarnation in the flesh, that the spiritual enemy might be revealed, and His own Almighty supremacy over it. We can only look at the murderous act of His own crucifixion, the act of putting to death the incarnation of all virtue, the Being, the God, who stood before the world in all His manifold grace and power, as a sufferance of the Deity, to reveal the nature of the devil, the deadly enemy He had from the beginning to design against, to cope with in conflict, and to overcome. The devil is a spirit, an individuality, a distinct existence from God; and if we do not overcome him in this life by the Spirit of God, we shall be overcome by him at the last—submerged beneath the ocean of his fierce,

spirit. And this is just the meaning of this dire calamity, dread miracle. No such tremendous destruction could overtake men in this life; frenzy, madness, torment, hell, urging on to destruction. "A herd of many swine" only might reveal the after-scene of the multitudes of unbelievers, of careless livers, who revel in "the works of the devil," and put up no cry, Jesus, Thou Son of God most high." They rush on bravely down the steep and steep of time, till they perish in the gulf below. Reader, can you receive such an Almighty deliverance as this of these two men for yourself? The God in Christ was the God of the covenant, and His infinite power is yours.

In Matt. xii. 10, we read of the Pharisees trying to entangle Him, because He healed on the Sabbath day; at which He did as the Lord of the day, to reveal to the world the spiritual uses, or Divine intention of it.

"Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

"Then the Pharisees went out, and held a council against Him, how they might destroy Him.

"But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all;

"And charged them that they should not make it known."

And in verse 22 we read: "Then was brought to Him one possessed with a devil, blind and dumb: and He healed him, inasmuch that the blind and dumb both spake and saw.

"And all the people were amazed, and said, Is not this the son of David?"

"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

Who can understand that antagonism? Here is the miracle admitted by the greatest enemies of Christ, but immediately their subterfuge is in lies and Satanic accusation. Christ showed them how impossible the thing was they accused Him of, and added: "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." Here the great secret of recovery was revealed, but they could not receive it.

And in Matt. xvii. 14 we read: "There came to Him a man, kneeling down to Him, and saying, JEHOVAH, have mercy on my son: for he is a lunatick, and sore vexed. . . ."

"And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour."

And in Mark i. 40: "There came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean."

"And Jesus, moved with compassion, put forth His hand, and touched Him, and saith unto him, I will; be thou clean."

"And as soon as He had spoken, immediately the leprosy departed from him, and He was cleansed."

"And he straitly charged him: See thou say nothing to any man."

He went out, and began to publish it much, such that Jesus could no more enter into the town without in desert places: and they came from every quarter." I am only extracting to show the life of miracles that was wrought, which was concealed it really was from the world.

Mark v. 42 we find Him raising to life the daughter of Jairus. "He took the damsel by the hand and said unto her, I say unto thee, arise. And straightway the damsel arose, and walked. And they were astonished with a great astonishment.

And He charged them straitly that no man should tell."

In Mark viii. 22 we read: "They bring a blind man unto Him, and besought Him to touch him."

And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him what he saw.

And he looked up, and said, I see men as trees, walking.

Whereupon that He put His hands again upon his eyes, He made him look up: and he was restored, and saw men clearly.

And He sent him away to his house, saying, "Go into the town, nor tell it to any in the town."

And in verse 80 we read: "He charged the disciples that they should tell no man of Him."

It is impossible to say what Christ might have done. He had been received in this world, or what He did do, that have never been known. His

great work of atonement, and His resurrection from the dead, were ever predominant in His mind; and all must be made subservient to these.

In Luke iv. 39 we read He healed one of a fever. And then, "when the sun was setting, all they ~~that~~ had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.

"And devils also came out of many, crying out, and saying, Thou art Christ the Son of God."

To the cold, lifeless corpse, as it was being carried to the tomb, He said: "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak; and He delivered him to his mother.

"And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, *That God hath visited His people*" (Luke vii. 14).

And when John the Baptist sent his disciples to Christ, saying, "Art thou He that should come? or look we for another?" we read: "In that same hour He cured many of their infirmities and plagues, and of evil spirits; and to many that were blind He gave sight" (ver. 21). And then He assigned these miracles as evidence of His Messiahship and Divinity. "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." As though He had said, Can any sane man doubt my Omnipotence, who I am? But then His soul was moved, that even the messenger sent to prepare His way should doubt.

Blessed is he, whosoever shall not be offended in *te*." "A reed shaken with the wind." We have to read Mark vi. 14-35, to fathom John's momentary despondency. In the hour of the powers of *rkness* Satan will always assault the soul: and it always the foremost in the ranks of Christ against *om* his ire is directed.

In Luke xvii. 14 we hear Christ saying to ten lepers: to show yourselves to the priests. And it came to *s*, that, as they went, they were cleansed." Num- made no difference: the Omnipotent fiat alone was *icient* for all.

In John ii. is the miracle of turning water into wine, *l* being wrought at a marriage gathering, it was to *est* the Divine sanction of the holy ordinance; to *old* a moral principle; and to show that He was *nself* the Author of the cup of blessing of human *city*. Thus did He ever enter into every phase of *nan* weal and woe. Sympathy and compassion *e* concomitants of His nature, the living expres- *as* of Himself.

The infinite variety of record in these miracles *ikes* us. In John iv. 46, we read: "Jesus came *in* into Cana of Galilee, where He had made the *ter* wine. And there was a certain nobleman whose *was* sick at Capernaum." Capernaum was about *nty*-three miles from Galilee; and upon this point *artly* the interest of the narrative.

'When he heard that Jesus was come into Galilee *went* unto Him, and besought Him that He would *ie down* and heal his son, for he was at the point *eath*." It is more than likely that this nobleman

had often heard of Jesus, and seen Him, as Capernaum was the place where He usually resided during the time of His ministry. But we gather from the narrative that up to the time of this affliction coming upon him, the nobleman had never troubled himself much about Jesus. Perhaps it was his eldest son, or a only son, and dire distress sent him to seek Jesus. He had heard of His healing power, but perhaps he had never once troubled himself about the nature of the power. Christ's first words to him were a reproof to unbelief: "Except ye see signs and wonders, ye will not believe." The case was urgent, admitted of no delay. *Sir, come down ere my child die.*" The great Healer waived His effort to elicit faith in consideration of the father's great distress: "Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto Him, and he went his way." The extremity of the case led him to take hold of the help tendered.

"And as he was now going *down*"—there is a natural descent from Galilee to Capernaum—"his servant met him, and told him, saying, Thy son liveth.

"Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour"—at one o'clock—"the fever left him.

"So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth and himself believed, and his whole house."

If this narrative be compared with that of the centurion who came to Jesus to heal his servant—as also at Capernaum—the distinction in the two applicants will be seen: the one had antecedent faith, the

other believed afterwards (Matt. viii. 6, 8, 10). How often do we hear of Jesus, and even see Him; but we do not lay hold of the eternal life tendered, till despair of all other means drives us to Him. The distance from the sick child made no difference, the word of the Almighty was all-sufficient: "Go thy way; thy son liveth." When will the world believe, and receive eternal life from the Author of it?

In John vi. 2 we read: "A great multitude followed Him, because they saw His miracles which He did on them that were diseased." In verse 19 is the narrative of Christ walking on the sea, but whether the same as is recorded by St. Matthew (xiv. 26) and St. Mark (vi. 49), I do not know: I am inclined to think not. Be this as it may, the fact created the greatest possible sensation, awe, and reverence. "They that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." And when He came to shore, "whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole."

Thus we see that we do not know at all to what extent miracles were wrought: in many places in the Gospels they are thus recorded together as numberless. The teaching in this chapter should be read here: "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (John vi. 28).

"And many of the people believed on Him, and said,

Let this chapter be read to the thirty-third and the seething, surging ocean of spiritual be seen; the believer and the unbeliever delineated.

“I told you, and ye believed not: the works I do in My Father’s name, they bear witness. But ye believe not, because ye are not of My as I said unto you.

“My sheep know My voice, and I know that they follow Me: and I will give unto them life; and they shall never perish.”

The gospel history is a volume of life: in the child of God moves in the ethereal region redeemed; all is light, and health, and peace, and glory to Him. But how can it be that it should be darkness to any?

The resurrection of Lazarus, as recorded in the eleventh chapter, with so much touching tenderness and typical meaning, is perhaps the culminating point of interest in our Saviour’s miracles. It prefigures the general resurrection of the dead.

life-fraught incidents of that feast, I am inclined to think that he was raised from the dead by Christ expressly to reveal the meaning of the ancient custom of releasing one at the Passover: "Loose him and let him go." The release was a glorious one; and well represented the release of the human family from sin, from thrall, from prison, from Satan, from death, from the grave, from the fallen economy in which we live. Perhaps it was the next year that all this was done by the Omnipotent Liberator of Lazarus.

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby," is engraven upon the keystone of our orb, upon the horizon of our race, upon the lowly portal of the realm of death.

I have only glanced at the miracles of Christ, but those I have noticed are enough to show that Christ was God; and if the world had received Him instead of crucifying Him, every wound might have been healed, every sin forgiven, every moral and physical evil remedied, every thorn and brier uprooted, every passion laid, every evil spirit cast out, human nature cleansed, and creation restored. The works done in three years showed the possibility of such a result: but hell must be revealed, and in the sufferance it was overreached, overmatched, conquered, undermined; the empire of Satan fell: by one mighty act the death wound was for ever stanchd. It remains but for man to live. "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." "I am come

that they might have life, and that they might have it more abundantly."

In the forgiveness of sin we see God : none could forgive sin but a usurper of the authority of God. "Son, be of good cheer, thy sins be forgiven thee." The scribes knew that with man this would have been blasphemy ; but with the Son of God, as an act of Omnipotence, as an exercise of Divine prerogative, it was the same as saying to the sick man, "Arise, and walk." He who could do the one had the right to do the other. Here then is another phase of the Godhead of Christ (Matt. ix. 2).

"This is My blood of the new covenant, which is shed for many for the remission of sins (Matt. xxvi. 28). That is for the pardon or forgiveness of sins ; or for the release of the sinner, or discharge of the debt. This was the valid ground of forgiveness, sin atoned for, the punishment of it suffered, the ransom paid, the debt paid. Christ's words were rooted in Exod. xxiv. 8. The covenant of works was made by the blood of sacrifice, typical of the blood of Christ that was to exculpate the sinner from the penalty of the broken law, and to justify him, or present him faultless before God. "Being now justified by His blood, we shall be saved from wrath through Him" (Rom. v. 9-11).

I repeat, this was the valid ground of forgiveness. If the implacable spirit would not be reconciled to God and receive pardon, the power of destruction must be wrenched from his grasp, and subordinated to the Divine government. And this was done by the mighty act of atonement and redemption ; and the

forgiveness of sin evidenced the omnipotent intervention of the Almighty.

"When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee." Had the scribes reflected upon their own words, "Who can forgive sins but God only?" instead of attributing blasphemy, they might have been saved (Mark ii. 5; Luke v. 20).

"Her sins, which are many, are forgiven; and He said unto her, Thy sins are forgiven" (Luke vii. 47, 48). Christ's foreknowledge of His own death and resurrection evidenced Him to be the omniscient God. As I shall show, His resurrection evidenced Him to be the Almighty God.

"From that time forth began Jesus to show unto His disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21).

"And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify. And the third day He shall rise again" (Matt. xx. 17).

And the institution of the Christian Passover being ended, He said: "All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again,

I will go before you into Galilee" (Matt. xxvi. 32. See xxviii. 16).

In Mark x. 34 the detail is even more particular: "They shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again." In Luke ix. 22-44 also. And when John was beheaded he said, "Likewise shall also the Son of man suffer of them" (Matt. xvii. 12).

In John xii. 23 we read of Christ consoling His disciples in the prospect of His death by a striking figure: "The hour is come that the Son of man should be glorified."

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." He here taught that death is life; the true philosophy of nature; but with Him the life was manifold. He then, in the most tender way, and by the most omnipotent promise, taught them to be prepared for a like fate with His own: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. . . ."

"Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour."

Again, in John xvi. 21, He would open to them the subject of His approaching death; but if the chapter be read from the sixteenth verse, it will be seen in what terms of tenderness and promise He did it. "Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among your-

lives of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me?

"Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." This was the language of the Creator of the world. He died, endured the anguish of eternal justice, but in that death the world was born anew.

His resurrection proclaimed the God. No human hand was there, no human voice to call, "Arise," "Come forth." We must remember an offended God who never over Him pronounced the curse: "Dust thou art, and to dust thou shalt return." Over Him no solemn words had never been read: "Ashes to ashes, and dust to dust." Conceived by the Holy Ghost, and with the benediction of heaven upon Him, that holy thing which shall be born of thee shall be called the Son of God." The Holy One could not see corruption. "The second Adam" rose in the majesty of His own moral glory, and was "made a quickening spirit" to all. We read: "The angel of the JEHOVAH descended from heaven, and came and rolled away the stone from the door, and sat upon it" (Matt. xiii. 2); but this appears to me rather to have been for the satisfaction of those who came to the sepulchre, than for the JEHOVAH to rise. We read of no word of communication; and He who could

enter where the disciples were, the doors being shut (John xx. 19), could leave the tomb, in defiance of the watch, the stone, the seal. "That deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure . . . Ye have a watch : go your way, make it as sure as ye can." Precautions against the Almighty God ! "The God of peace, that brought again from the dead our JEHOVAH Jesus, that great shepherd of the sheep" (Heb. xiii. 20). The God returned to the temple ; the complex Being again stood upon our earth, almighty as before ; loving, compassionate, and forgiving to His disciples ; thoughtful and careful about the little Zoar in the midst of a wicked world ; but free to range all worlds, or to descend to them at will. "I have power to lay down My life, and I have power to take it again." I say, this evidenced the God. The work of redemption was the work of the Holy Trinity, but there was the perfect unity in the three Persons.

The appointment that Christ had made with His disciples, that He would meet them in Galilee after His resurrection, was literally and most faithfully kept, and recorded by the evangelists (Matt. xxviii. 7, 10-16 ; Mark xvi. 7). And the grand summary of Himself, in Luke xxiv. 25, is worthy of the world's Champion : "O fools, and slow of heart to believe all that the prophets have spoken : Ought not Christ to have suffered these things, and to enter into His glory ? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

This leads me to another phase in the gospel history, that I may notice here. The responses of the New Testament to the Old, Christ an incarnation of the Word, or, the Old Testament exemplified in Him in every way. Thus do we find Zacharias declaring that Christ was the Being promised in the covenant, the performance of the oath sworn to Abraham (Luke i. 73).

And Christ's constant declaration of Himself as the fulfilment of the Word: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He began to say to them that were in the synagogue, This day is this scripture fulfilled in your ears" (Luke iv. 18; Isa. lxi. 1). It is probable Christ referred here both to the year of release and of the jubilee (Levit. xxv. 8): they were alike typical of the spiritual redemption effected by Himself.

The Word, and the incarnation of the Word, as explained in the first chapter of St. John, is both logical and scriptural. The complex, supreme Being, the Author of the Word: "and the Word was made flesh." "All things were made by Him." The Unity in Trinity and the Trinity in Unity, the Author of scripture and of redemption, is what is taught.

"He that cometh from above is above all. . . . and what He hath seen and heard, that He testifieth; and no man receiveth His testimony" (John iii. 32).

"Search the scriptures; for in them ye think ye have eternal life; and they are they that testify of Me.

"And ye will not come to Me, that ye might have life" (John v. 40).

"He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him" (John viii. 29).

The immediate responses of the New Testament to the Old, or, Christ the perfect exemplification of scripture, is the striking feature. He was at once the Author and fulfilment; and hence, as I have shown, the designation, "the Word." It has been said by infidels and sceptics that the study and knowledge of the Bible are like bringing a rushlight to lighten darkness. There are two plain reasons for the construction of the word of God. First, the devil was to be foiled in the work of redemption. Had a plainer statement of facts been made it never could have been wrought as it was; the enemy in man would have compassed the death of the Redeemer before His work was done (Jer. xxxi. 15; Matt. ii. 18). What was inspired by the Eternal Spirit, the Eternal Spirit can teach; while to the rebel, implacable spirit, to those He knows will not receive it, the spiritual meaning is hidden, not taught. By the construction of the word, "the pearl of great price," the gift of eternal life, is in a sacred casket, in the keeping of the Almighty. I have shown this before. When man humbles himself, and becomes of a teachable spirit, the Holy Spirit is ever ready to teach (Isa. ii. 11-17). And, secondly, the word is thus constructed that the study

, each one for himself, might ever remain sanctified. "Sanctify them by Thy truth. Of His own beget He us with the word of truth." Thus we look at the responses of the New Testament to Old, as confirmatory of eternal truth, and as a fitting evidence of the harmony and order of heaven. One Eternal Spirit was the Author of all. My reader may compare some passages, and he will see God who ordained and the God who fulfilled. Num. ii. 4, 5, 6; Mic. v. 2; Matt. ii. 15; Hos. xi. 1, 3; Isa. xl. 3, xi. 10; Matt. iii. 1, xii. 18; Isa. l. 1 and 41; Jonah iii. 5, xiii. 14; Isa. vi. 9, xxi. 5; Jer. lxxii. 11; Zech. ix. 9; Psa. cx. 1; Luke xxii. 37; John liv. 12. And not only is this the tenor of the four Gospels, but, "It is written that the scriptures might be fulfilled" (John xix. 28), were ever fulfilled in Christ's ministry. The eternal Word alone could thus consistently compile a volume throughout ages; and so direct, control, and blend the human element withal, as to compose the perfect harmony.

I shall here quote a few emphatic passages whereby Jesus did proclaim Himself Divine, although He knew that the whole body of the rulers of His people were watching His words to condemn Him to death. The eighteenth chapter of Matthew is one of the most fitting of all His teaching upon the subject of unity, and our conduct towards each other. "Take heed that ye despise not one of these little ones. . . . For the Son of man is come to save that which was lost."

Matt. xxvi. 63 we read, "Jesus held His peace."

—This was in His last trial, and evidently in the moment of the passage, “As a sheep before his is dumb, so he openeth not his mouth” (Isa. 53:7) “and the high priest answered and said unto him, adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.”

“Jesus saith unto him, Thou hast said”—“Thou hast said what is true, I am the Messiah, the Son of God”—“nevertheless I say unto you, after shall ye see *the Son of man* sitting on the right hand of power, and coming in the clouds of heaven.”

Christ’s reference here was to His human nature. He had declared His Godhead, so also His humanity and His resurrection. As though He had said, “I, who was very despised and rejected Man, you are about to condemn and crucify, will sit on the throne of judgment and come in judgment. First, in the destruction of Jerusalem, and in the expulsion of the whole world from the then ruling power; and, secondly, in judgment at the last day, as before foreshown in Matt. xxv. The expression is the same: “When the *Son of man* shall come in His glory.” The declaration of Himself as the Judge of all the earth, with power “to condemn to everlasting punishment,” and to “bring the righteous into life eternal,” was a proclamation of Himself as God-man.

“Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy.”

“What think ye? They answered and said, He is guilty of death.”

Then His time was come, there was no more occasion for concealment of who He was. But in the face of the declaration, and of such a life, "the man of sin" crucified the God-man.

In the parallel passage in St. Mark the same features and truths of the narrative appear (xiv. 60). "The high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what is it which these witness against Thee?"

"But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed?"

"And Jesus said, I am. . . ."

This answer is the same as that recorded by St. Matthew. They were synonymous terms among the Jews (Luke xxii. 70). He knew Himself to be the fulfiller of the words, "He is brought as a lamb to the slaughter." And so in Mark x. 45 we hear Him say: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." No life but the life of the Deity could have been a price equivalent for all; but by Him, and in Him all was restored.

To the woman of Samaria Christ declared Himself to be the Messiah. "Jesus saith unto her, I that speak unto thee am He."

"My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 10, 26, 34, 42). None but Deity could thus stand and proclaim Himself a Well and Fountain of life, and do works in vidence of what He proclaimed. And in John v. 24, 6, 28, we hear Him say: "Verily, verily, I say unto

you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (This was said of men spiritually dead, and perhaps particularly of the Gentiles; of those whom Christ raised to life, and of those who came out of their graves at His crucifixion.) "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." We see this in the meaning of His name, of the triune name, JEHOVAH—self existing. "The hour is coming, in the which all that are in their graves shall hear His voice."

And again in John vi. 27, 29, 40, 47, 48, are not less remarkable words. "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. . . .

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

"He that seeth Me, seeth Him that sent Me" (John xii. 45).

"This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. Thou lovedst Me before the foundation of the world" (John xvii. 3, 24). And it is not only these passages in which Christ clearly declares Himself Divine, equal to God, and one with God; but in the four Gospels there is a volume of life, elements for

the soul to live upon, the alone immortal food. If only one attribute of God could be found in Christ, it would determine the point that He was God. But we have seen in Him every attribute of the Deity, moral and spiritual. At the marriage of Cana of Galilee, we have seen Him, the Creator. There were component parts in the wine that were created; the Almighty command was, "Fill the waterpots with water. And He saith unto them, draw out now, and bear unto the governor of the feast," whose taste, beyond doubt, was an educated one, and his report upon it to the bridegroom was: "Thou hast kept the good wine until now."

I think we may therefore conclude that Christ intended the wine to be the symbol of creation in the divine ordinance of marriage—Himself the Creator. "This *beginning* of miracles did Jesus in Cana of Galilee, and manifested *forth His glory*" (ii. 11). In the chapter before we had been told, "The world was made by Him" (John i. 10). He who could make any one ingredient, could make a world. So that Christ, in the very first onset of His life of conflict, of His ministry of mighty deeds, wrought one of His greatest miracles. But every miracle wrought in His own name, proclaimed Him God. Had He delivered a grand oration at that marriage feast, and declared Himself to be the Creator, His life would then have been cut off, but the silent miracle is in revelation a standing monument of the Creator.

In the transfiguration Christ assumed His glory. For a moment the manhood was taken into the God, and the glory of the Deity appeared. Moses and

Elias also "appeared in glory," to confirm the testimony of the law and the prophets.

In His descent into the midst of His disciples, the doors being shut, and in His ascension to heaven, in His power to range all worlds, and to descend at will (Acts ix. 5; Rev. i. 8-18) to the whole world, Jesus proclaimed Himself to be God, the Saviour of the world. Moses and Elias made no claim to Deity. The work of the cross was the burden of their commission (Luke ix. 31), but the return of the JEHOVAH was still to proclaim Himself Jesus, Saviour, the Alpha and Omega. And the after testimony of the Church was, and is: "A man approved of God among you by miracles, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know" (Acts ii. 22). "This generation shall not pass away till all be fulfilled" (Luke xii. 32). "Jesus knowing that all things were now accomplished" (John xix. 28).

But I will not close this chapter, or leave this Gospel history, without glancing for one moment beyond the grave. I have tried to show the vital, plain distinction between believers, and unbelievers: that they bear no relation to each other beyond the bond of humanity; that at death they separate into different states, pass altogether under a different judgment, and are lost, and saved, condemned or acquitted; while some have argued that such passages as the following, only one for example, apply to all: "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. xii. 36). Christ had here been reproving the

ness of the Pharisees, and had said : " O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." The scribes and Pharisees were not disciples of Moses. To the man who had been blind, and was restored to sight, they said : " Thou art His disciple, but we are Moses' disciples " (John ix. 28). Here was wilful rejection of sight and of God, and hence by Moses they must be judged. They had taken up their ground upon the law instead of upon the Foundation, Christ, and by the law they were to be judged : " There is one that accuseth you, ye hypocrites, Moses, in whom ye trust." Moses' disciples will be judged out of the books of Moses, and believers out of the book of life. Nothing can be revealed more than this is revealed in Rev. xx. 11-15 : " I saw a great white throne, and Him that sat on it, whose face the earth and the heaven fled away." That is, the moral splendour of that throne is so great, justice and Divine glory so resplendent, that mortal man cannot stand before it.—" And I saw the dead, both small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not written in the book of life was cast into the lake of fire." This book of life is the covenant of —" the everlasting covenant " of the Messiah, distinguished from the covenant of works. Many commentators explain this (Matt. xxvi. 28; Exod. xxiv. 8; Gen. x. 20).

I have shown that the law was given under the auspices of the blood of propitiation. Having brought my reader to this point, the plain question is, on the great judgment day, before the "great white throne," will those whose names are in "the book of life of the Lamb slain from the foundation of the world," be reminded in any way of sin, of idle words, of their fallen economy? Assuredly not. There are two blottings-out mentioned in Revelation: the name blotted out of the book of life, and the sin of the sinner blotted out—the sins of those whose names are not blotted out. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins" (Isa. xlv. 22, xlv. 17; Psa. li. 1). "As far as the east is from the west, so far hath He removed our transgressions from us" (Psa. ciii. 12). "I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 34). "The God of peace, that brought again from the dead our Lord Jesus, through the blood of the everlasting covenant, make you perfect." If the sinner was cleansed by blood under the ceremonial law (Levit. xvi. 30), how much more by the blood of Christ shall he be holy as God is holy? "Having the glory of God." If one sin could remain, or one sin cause reproach and pain, the Gospel would lose all its completeness. Oh, sinner, grasp the truth that you will be glorified with Christ, and you will be so glorified! "Their righteousness is of Me, saith the JEHOVAH" (Isa. liv. 17). Grasp the truth in all its absoluteness and all its completeness, that by the grace of God your name is not blotted out of the book of life, but will be found there. Rest in

fact, and you will not be disappointed, but never in anything short of that. The deliverance was total as the fall: "This is the record, that God hath given to us eternal life, and this life is in His Son. Whosoever hath seen the Son, and hath believed on Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because thou sayest, I am the Son of God?"

CHAPTER XXXIV.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"JEHOVAH, what wilt Thou have me to do? . . . JEHOVAH said unto Ananias, Go thy way: for he chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show how great things he must suffer for my name's sake."—Acts ix. 6, 15.

WE have seen how impossible it was for Christ to openly to proclaim Himself God. When He did teach that truth, it was as it were stealth, by cautious words and means, by parables and miracles, that the open confession of the fact might not lead to His immediate death. When there was no more occasion that it should be concealed, the die was cast that cost Him His life.

Then some one must be called to teach the great doctrines of Christ in their separate forms, in the total whole. Revelation could not be complete without this, the whole would not have been told without this; the fulfilment of the law, of all the ceremonial and typical laws, would not have been explained without this. Therefore we must receive the writings of St. Paul as truly the explanation of the Lord Jesus Christ Himself, as though He had made it in the days of His flesh. It was He who converted St. Paul,

was He who called him, who instructed him, who enlightened him. "The JEHOVAH, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." It was He who strengthened him, and upheld him till his work was done, always remembering that the great name represented the Holy Trinity. Henceforth we read, the Lord Jesus Christ, which is really the JEHOVAH, SAVIOUR, MESSIAH. And it was the same Being we have seen throughout the economy of man; the Manhood was but the Temple of the God, and the representative of man. A being whom the Pharisees had educated to be a strong pillar of their party, a murderer and blasphemer, was chosen to confirm all the testimony of Christ that had gone before. What he said of the case is most striking. "The glorious gospel of the blessed God, which was committed to my trust.

"And I thank Christ Jesus our JEHOVAH, who hath enabled me, for that He counted me faithful, putting me into the ministry;

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

"And the grace of our JEHOVAH was exceeding abundant with faith and love which is in Christ Jesus.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-

But what do we read? No sooner was the wrought, the disciple of Gamaliel become the of Christ, than "the Jews took counsel to kill him. But their laying await was known of Saul. A watched the gates day and night to kill him ix. 23). So that it is a truism in the world's that "all that will live godly in Christ Jesus suffer persecution." But let us receive joy of redemption, and cling to the revelation of God has been purchased for us at such a cost, mysterious cost.

My only intention in this chapter is to give the history of St. Paul in the Acts of the Apostles which was doubtlessly written by St. Luke, who is called, "Luke the beloved physician" (Col. 4. 14) and whom, we may suppose, was with him all the time he dealt in his work of the ministry; and then to set out at the fundamental doctrines of the Gospel as taught and delineated in his fourteen epistles that grew out of his missionary labour. We shall see how he left the Churches he had formed, and the con-

Christ, and received the crown of martyrdom under Nero in the sixty-sixth year of the Christian era, because he had converted some of his household to the faith.

Let it not be thought I am unmindful of the grand events recorded in the first seven chapters of the Acts of the Apostles, because I pass over them to the history of St. Paul. Oh, no; they are even more thrilling than the remainder of the book. The descent of God the Holy Ghost into the Christian temple, that which had ever been the promise of the Eternal Father when the work of redemption should be complete—His everlasting testimony to the fact that Christ was indeed the Son of God, the Messiah. "God was manifest in the flesh, justified" — evidenced, or declared "the just One" — "justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16). The Pharisees had asked a sign; but the resurrection, ascension, and the descent of the Holy Ghost, all failed to convince. The enmity of the cross is perfectly inexplicable. I say, I am not unmindful of the gift of the Holy Spirit as evidence. He is the living witness to the present hour. "He that believeth hath the witness in himself."

The ever prompt, bold faith of St. Peter, in the beginning of this book, I have noticed before; his ready rendering of the eternal title, JEHOVAH, and the miracles he wrought in that name. We read of the dispersion of the apostles by persecution, trial, and sword; but really this was only the great Head of the Church sending them forth upon their great

commissions. In this sense, I believe, the foun of the apostolic Church was peculiar; they endowed with peculiar gifts for their more vocation. "Go ye into *all the world*, and pre Gospel to *every creature*." "Go ye, and ta nations." I believe the true vocation of the a has been too much overlooked to the presen There is home work to do, and some must home; but the great glory of the Christian will be—and I do most earnestly pray it ma the English Church—to fulfil her origina mission, to go upon a Gospel commission in whole world, on a commission organized by th lish government, by Divine government. Th of the Acts of the Apostles forces the subject upon one's thoughts. I shall show how the VAH, SAVIOUR, MESSIAH, was with the then, to deliver from prison, and to fortify martyr's death; and He is with her still. I point of difference is this: that then she despised, trodden-down follower of the Naza terrible minority; now she is the centre of t lized world, "the light of the world" (Matt. with prestige, means, and freedom of action u to her in any age before. "Thus it behoved to suffer, and to rise from the dead the thir that repentance and remission of sins she preached in His name among all nations, *begin Jerusalem*" (Luke xxiv. 46). Thus we find S and St. Paul at Babylon and at Rome, St. in India, not inverting the order, beginning at finishing there, it is true, not by concession

martyrdom, "for the faith once delivered to the saints."

We have seen Christ, after His resurrection, lingering upon our earth forty days, "and speaking of the things pertaining to the kingdom of God," of the true, hidden Church; but we have only to read this book of the Acts of the Apostles, to see Him, after His ascension, descending, still guiding, and deeply solicitous about things pertaining to her. It was a fact hard to receive that the children of the covenant were to be cast out, and the whole Gentile world to be brought into the everlasting covenant of grace. And so, immediately after the conversion of St. Paul, we find Christ descending in a supernatural vision, to instruct Peter further in the matter. Peter answered Him: "Not so, Lord," or JEHOVAH, the same title he had ever addressed Him by; he would not dishonour Him now; and he commanded his Gentile converts "to be baptized in the name of the JEHOVAH," which was really in the name of the Holy Trinity, as ordained by Christ (Matt. xxviii. 19). "He is JEHOVAH of all" (Acts x. 14, 36, 48).

And in the eleventh chapter, after rehearsing the narrative of the vision in his defence against the accusations of those who maintained the right of circumcision, he said: "Forasmuch then as God gave the Gentiles the like gift as He did unto us, who believed on the JEHOVAH Jesus Christ; what was I, that I could withstand God? . . . And the hand of the JEHOVAH was with them: and a great number believed, and turned unto the JEHOVAH.

In the twelfth chapter we find the Lord Jesus Christ again with Peter, working a miracle for his relief. "Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword.

"And because he saw it pleased the Jews, he proceeded further to take Peter also.

"And when he had apprehended him he put him in prison. . . .

"Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him.

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the doors kept the prison.

"And, behold, the angel of the JEHOVAH came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell from off his hands.

"And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garments about thee, and follow me.

"And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

"When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him."

here simply means a messenger of mercy. The Lord Jesus Christ Himself; even as when : "The messenger of the covenant." I have racted this, to show that He is ever with the and in answer to fervent, believing prayer, He appear for her deliverance, according to His wisdom and mercy. Here is another of his . He is as Almighty as He is wise, when He d to put forth His Eternal might.

At twenty-third verse of this chapter we read : His Almighty interposition. Herod, the o had killed James, imprisoned Peter—a 1 of Herod the Great, who beheaded John tist—and was then in search of Peter to to death, sat upon his throne arrayed in parel, and made an oration. . . . "And tely the angel of the JEHOVAH smote him; was eaten of worms, and gave up the ghost." 1 distrust God in this His relative character eople; but He is always with them, and he same.

At xiii. 11 we find St. Paul commanding blind-n Elymas the sorcerer: "Behold the hand of OVAH is upon thee, and thou shalt be blind, 1g the sun for a season. And immediately l on him a mist and a darkness," a visible he inner darkness of the soul. And in his at Antioch, we hear him proclaiming the fulfilled: "Thou art my Son, this day have n Thee. . . Thou shalt not suffer thine e to see corruption.

known unto you therefore, men and brethren,

that through this man is preached unto you the forgiveness of sins."

And to the Jews he said: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

"For so hath the JEHOVAH commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

"And when the Gentiles heard this, they were glad, and glorified the word of the JEHOVAH: and as many as were ordained to eternal life believed.

"And the word of the JEHOVAH was published throughout all the region" (Acts xiii. 38, 39, 47).

"And when they had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts xiv. 27).

In the fifteenth chapter we see how difficult it was to detach the Jews from the letter of the law, and the rite of circumcision. "It was needful to circumcise them, and to command them to keep the law of Moses." The ever prompt Peter would show them a surer way to obedience: "*Purifying their hearts by faith.* Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the JEHOVAH Jesus Christ we shall be saved." Then was the prophecy of the calling of the Gentiles referred to (Amos ix. 11), declaring the great

fact: "Known unto God are all His works from the beginning of the world."

Of Barnabas and Paul we read: "Men that have hazarded their lives for the name of our JEHOVAH Jesus Christ." And again, they "continued in Antioch, teaching and preaching the word of the JEHOVAH." And how beautifully natural the concern of St. Paul for his Gentile converts: "Let us go again and visit our brethren in every city where we have preached the word, and see how they do. And so were the churches established in the faith, and increased in number daily." And in Acts xvi. 14 we read of the conversion of Lydia and her household. In the eighteenth verse, of an evil spirit being-cast out: "I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." But "the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

"Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

Then it was the keeper of the prison exclaimed, "Sirs, what must I do to be saved?" And the

apostles answered in the ever memorable words: "Believe on the JEHOVAH Jesus Christ, and thou shalt be saved, and thy house." In the latitude of this passage I do always see the doctrine of free grace, and rejoice in it.

"And they spake unto him the word of the JEHOVAH, and to all that were in his house.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

In the seventeenth chapter St. Paul said he found the Jews of Berea "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." In the remainder of the chapter we find him at Athens, preaching to the Athenians the God whom they confessed not to know; also the resurrection of the dead, and judgment to come.

"After these things Paul departed from Athens, and came to Corinth. . . .

"And Crispus, the chief ruler of the synagogue, believed on the JEHOVAH with all his house; and many of the Corinthians hearing believed, and were baptized.

"Then spake the JEHOVAH to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 1-10).

Hence the beautiful epistles we have to the Corinthians: from them, and from this command of the

great Head of the Church, we are sure there was a great work done there.

We next find the apostle at Ephesus, and hence our epistles to the Ephesians, which, in sound depth of doctrine and holy pathos, nothing can excel. The nineteenth chapter of the Acts should be read here: the history accounts for the warmth of the epistle. His converts "were baptized in the name of the JEHOVAH Jesus.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. . . .

"And this continued by the space of two years; so that all they that dwelt in Asia heard the word of the JEHOVAH Jesus, both Jews and Greeks.

"And God wrought special miracles by the hands of Paul. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. . . . So mightily grew the word of God, and prevailed."

From his triumph over the exorcists, and contest with the worshippers of the great goddess Diana, we understand his words: "I have fought with the beasts at Ephesus."

How well do we understand his words to the Ephesians: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8). From his epistles we learn what his preaching was. We have only sketches of his sermons. To the Athenians he could speak of their own poets;

but I am sure, if we had stood with him on *Mars' Hill*, we should have heard the Gospel. In *Acts xx. 7*, we read, after administering the Christian Passover, he continued his sermon until midnight; and to the Ephesians we again hear him say: "Ye know, after what manner I have been with you at all seasons, serving the JEHOVAH with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews.

"And how I have kept back nothing that was profitable unto you. . . .

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our JEHOVAH Jesus Christ.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the JEHOVAH Jesus, to testify the gospel of the grace of God.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. . . .

"And when he had thus spoken, he kneeled down, and prayed with them all.

"And they all wept sore, and fell on Paul's neck, and kissed him,

"Sorrowing most of all for the words that he spake,

that they should see his face no more. And they accompanied him to the ship."

This twentieth chapter should be read here, to compass all the feeling of the apostle for the Ephesians. I say that strong Christian love, and zeal in his Master's cause, were the origin of one of his most doctrinal epistles. It was to the elders of the church at Ephesus he delivered this charge, that ought to be rehearsed again and again to the ministers of Christ: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood" (Acts xx. 17-28).

In Acts xxi. 11 we find a prophet telling St. Paul he should be bound at Jerusalem, and delivered into the hands of the Gentiles; when many besought him not to go there; but "Paul answered, What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the JEHOVAH Jesus. And when he would not be persuaded, we ceased, saying, The will of the JEHOVAH be done."

At Jerusalem he boldly taught the truth, that circumcision and the Mosaic economy had passed away, for which the Jews stirred up all the people against him. "And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. . . . And when they saw the chief captain and the soldiers, they left beating of Paul.

"Then the chief captain came near, and took him, and commanded him to be bound with two chains.

. . . And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee?"

The twenty-second chapter is his defence, in which he rehearses his conversion to the faith. It should be read here, as the detail is fuller than before recorded. In the twenty-third chapter we see him still before the council, and the high priest commanding him to be smitten; to whom he replied: "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

In verse 11 we read: "The night following, the JEHOVAH stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

"And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty that had made this conspiracy."

But Paul was delivered from them by his sister's son. Did not Christ say rightly of those Jews: "Ye are of your father the devil. He was a murderer from the beginning"? While professing themselves disciples of Moses, they were ever ready to kill the followers of Christ.

We next find the apostle before Felix, the governor of Cæsarea, whom we are told trembled, as Paul reasoned of righteousness, temperance, and judgment to come. We next find St. Paul before Festus, then before King Agrippa. "He sent for Paul, and heard him

cerning the faith in Christ." "Touching the resurrection of the dead I am called in question by you this day" (Acts xxiv. 21-24). Before them he again related the history of his conversion, and witnessed a good confession of the faith of Christ.

"For these causes the Jews caught me in the temple, and went about to kill me.

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

"That Christ should suffer, and that He should be the first that should rise from the dead, and should now light unto the people, and to the Gentiles."

Festus exclaimed: "Paul, thou art beside thyself; much learning doth make thee mad." But Agrippa: Almost thou persuadest me to be a Christian.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both likest, and altogether such as I am, except these bonds. . . .

"Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar" (Acts xxvi.).

The Lord Jesus Christ had said Paul must testify of Him at Rome also. It is probable he had not means to take him there, and therefore, by the providence and grace of God, he must be taken there a prisoner, and in chains.

In the twenty-seventh chapter is the history of his voyage, of the wreck of the vessel, and of the providential preservation of all on board. That ship

was a type of the true Church. "Except these abide in the ship, ye cannot be saved." Unity is strength; all should abide together in the eternal bond of love, and there could be no loss of life, but of the ship. The Captain of our salvation was with the little Church in the wreck, as He ever is with her. "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." This Being might be called the Angel of God, or the Angel of JEHOVAH: it was really ever the same Being, the Eternal, Almighty God in Christ.

The last chapter of this book should be read here. The narrative is as simple and as living as if it had been written yesterday, as is indeed the whole Bible. Paul wrought many miracles on the island upon which they had been wrecked. "And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux." The remainder of the voyage is carefully recorded; they found brethren on the way, and after remaining with them seven days, they went towards Rome. "And when the brethren heard of us, they came to meet us as far as Appii forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage." At Rome the prisoners were delivered to the captain of the guard, "but Paul was suffered to dwell by himself with a soldier that kept him."

His confession to the Jews of the place was: "For the hope of Israel I am bound with this chain." They answered him: "We desire to hear of thee what thou

thinkest : for as concerning this sect, we know that everywhere it is spoken against.

"And when they had appointed him a day, there came many unto him in his lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.

"And some believed the things which were spoken, and some believed not."

Then, upon those Jews who believed not, Paul pronounced that dreadful judicial sentence spoken by Isaiah, and so fearfully passed upon them by Christ (Mark iv. 11, 12); and then the apostle added : "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. . . .

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

"Preaching the kingdom of God, and teaching those things which concern the JEHOVAH Jesus Christ, with all confidence, no man forbidding him."

We have thus followed St. Paul through thirty-three years of his ministry from the time of his conversion. The sacred historian does not give us the end of that visit to Rome, but profane history tells us that it was martyrdom, in the sixty-sixth year of our Lord and in the sixty-eighth of his age. What Christ purposed for him was fulfilled in two ways : he did bear His name before Gentiles, and kings, and the children of Israel, and suffered great things for His name's sake ; and out of that ministry grew those beautiful epistles, those

grand delineations of faith and doctrine that we possess ; I had almost said the most doctrinal part of the Bible. We must remember Christ gave him alike his commission and his epistolary work to do, and we must receive the latter as from Him. When we consider the murderous spirit of the enemy, the enmity of the cross in all ages, we wonder that we have a revelation at all. None but an Almighty and Omniscient God could have given it to us in its human and divine nature, in its harmony, simplicity, and sublimity.

CHAPTER XXXV.

GOD IN CHRIST, IN THE NAME JEHOVAH.

*"To God only wise, be glory through Jesus Christ for ever.
Amen."*—ROM. xvi. 27.

THIS Epistle to the Romans was written by St. Paul to them before he went to Rome, about the year of our Lord 58 or 60. We are told, at the end of the last chapter, that it was sent by Phebe, a servant of Cenchrea; but from that chapter we gather that there was at that time a band of Christian missionaries sent to Rome, to console and to strengthen the Church there, in her cruel persecutions under Nero, known in Scripture only by his surname, **Cæsar**. In the first chapter, after commencing his letter by commending himself to the Church as the apostle of Jesus Christ the JEHOVAH, and bestowing upon her the apostolic benediction, "To all that be in Rome, beloved of God, called saints: Grace to you and peace from God our Father, and the JEHOVAH Jesus Christ.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout all the world.

"For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers."

I say, after this, he expressed to them his strong desire to come to Rome: "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you."

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

"That is, that I may be comforted together with you by the mutual faith both of you and me."

"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was hindered hitherto). . . .

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Greek here, as in many other places, means Gentiles.

And again, in Rom. xv. 24, the apostle says: "When I take my journey into Spain I will come to you: for I trust to see you in my journey. . . . But now I go unto Jerusalem. . . .

"And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ."

"Now I beseech you, brethren, for the JEHOVAH Jesus Christ's sake, and for the love of the Spirit that ye strive together with me in your prayers to God for me:

it I may be delivered from them that do not in Judæa; and that my service which I have salem may be accepted of the saints;

† I may come unto you with joy by the will of d may with you be refreshed."

wonderful is the providence of God, the under of our existence. He was, as we have seen in r. 21, so directing the footsteps of St. Paul, as should see Rome, this strong desire satisfied, h not in the way he expected. The Jews at m brought against him many grievous accu- but the JEHOVAH stood by him, and said: good cheer, Paul: for as thou hast testified of erusalem, so must thou bear witness also at (Acts xxiii. 11). And we hear Agrippa say to "This man might have been set at liberty if not appealed unto Cæsar (Acts xxvi. 32). And the Holy Ghost saying: "So shall the Jews salem bind the man that owneth this girdle, ll deliver him into the hands of the Gentiles " i. 11). And so they did, but all was trans- o fulfil the will of God, which was the root of ng desire of the apostle. I notice this in the

of this epistle, to show what a wonderfully tic theology we have: every part of revelation ; another part, till all forms one harmonious See Philipp. iv. 22; 2 Tim. iv. 16, 17. Nero ounted the first persecutor of the Christians e, and hence the apostle says here: "I was l out of the mouth of the lion." And to the at Rome he said: "The God of peace shall atan under your feet shortly" (Rom. xvi. 20):

i. 17 ; iii. 5 ; xxi. 25, 26). The holiness that compassed His resurrection was "the-ness of God ;" that of His infinite grace was imputed to us — ours by faith. This such a justification, provision, we might have from the God ; anything less would not be sufficient, more could not have been devised—" the glory of God." Let us glance at the apostle's teaching : we shall find the same throughout his epistles.

In the remainder of this first chapter the apostle taught what were the sins of those Gentiles who had no further than a vague belief in God. " They who knew God, they glorified Him not as God, and were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God, an image made like to corruptible man, and brute, and fourfooted beasts, and creeping things.

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

immortal. This the apostle taught later to the
 men, as we shall see in the eighth chapter.

I do not think the second chapter was written to
 saints at Rome, nor to Jewish converts at Rome;
 that it was a voice to the Roman empire, to those
 who had surrendered themselves so grievously to be
 servants of Satan, and to the Jews as a nation. We
 must remember it was the Romans who condemned
 and crucified Christ; it was they who were the great
 persecutors of the Christian Church at that time; and
 his black catalogue of crimes into which they had
 fallen, narrated in the end of the last chapter, tells
 how unfit they were to be judges of a nation, or
 arbitrators in the affairs of men. The Jews were in
 alliance with them, and with them fallen into the
 same gulf of corruption and crime. In both bodies we
 see that there is no safety, but in the eternal truth of
 God. Perhaps the apostle adopted this form of writ-
 ing to convince of sin, before he taught the doctrine
 of justification by faith.

"Therefore thou art inexcusable, O man, whosoever
 thou art that judgest: for wherein thou judgest an-
 other, thou condemnest thyself; for thou that judgest
 dost the same things." By this expression, "O man,"
 doubtless the apostle meant the Roman power, but
 avoided offence by using it. "And thinkest thou
 thou, O man, that judgest them which do such things,
 and dost the same, that thou shalt escape the judg-
 ment of God." And then he went on to reason as
 though he thought there might be some in the body
 whom he was writing who might be persecutors,
 and not sincere converts.

of Jesus Christ unto all and upon all them that believe : for there is no difference :

“ For all have sinned, and come short of the glory of God ;

“ Being justified freely by His grace through the redemption that is in Christ Jesus :

“ Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ;

“ To declare, I say, at this time His righteousness : that He might be just, and the justifier of him that believeth in Jesus. . . .

“ Therefore we conclude that a man is justified by faith without the deeds of the law.

“ Is He the God of the Jews only ? Is He not also of the Gentiles ? Yes, of the Gentiles also. . . .

“ Do we then make void the law through faith ? God forbid : yea, we establish the law.”

In the fourth chapter the apostle maintains the same doctrine of an imputed righteousness by faith ; and he founds it upon the fact that Abraham was called and justified while he was yet in uncircumcision, and showing thereby that the whole Gentile world might thus be called. “ Now it was not written for his sake alone, that it was imputed to him ; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our JEHOVAH from the dead ; who was delivered for our offences, and was raised again for our justification.”

And so he referred to David also, to prove the same doctrine in its absoluteness and entireness. “ To him

that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

"Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

"Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

"Blessed is the man to whom the JEHOVAH will not impute sin."

In the fifth chapter the apostle triumphs in the doctrine he had taught. "Therefore, being justified by faith, we have peace with God through our JEHOVAH Jesus Christ." And then he went on to show the completeness of the doctrine of Christ. "When we were yet without strength, in due time Christ died for the ungodly. . . .

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

"Much more then, being now justified by His blood, we shall be saved from wrath through Him. . . .

"We also joy in God through our JEHOVAH Jesus Christ, by whom we have now received the atonement." That is, the satisfaction for sin had been made; the relative name had received its fulfilment, and was explained.

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . .

"If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

"Therefore as by the offence of one judgment came upon all men to condemnation ; even so by the righteousness of one the free gift came upon all men unto justification of life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Can anything be more comprehensive and plain? The fall of man was perfect and complete in all its bearings, and his nature was restored by Divine virtue, by priceless blood, by Christ. I am thus extracting this because it is not what St. Paul wrote only; it is what Christ called him to write—the truth of God.

The sixth chapter of Romans is one of the most explicit of the apostle's teaching. He takes us away from death to life, from the dominion of Satan into the realm of light and eternal life.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that *are dead to sin*, live any longer therein?"

His argument is clear and bold. We are dead to the old nature, delivered from it; we have come out from it, and have nothing to do with it. If we are living in sin, and the servants of sin, we have not undergone that change at all. Christ taught the same explicit fact: "Whosoever committeth sin is the servant of sin." And so His apostle went on to propound the same standing fact. "The righteousness of God" upon a believer, and "the works of the devil," are incongruous to each other; they do not and cannot exist together.

"Know ye not, that so many of us as were bap-

into Jesus Christ were baptized into His death." is, our sins died with Christ; that the old man, or, as the apostle calls it in another place, "old man," became virtually extinct in Christ's family. He has now no rightful dominion over the family. His power is subjected to Christ; if we come determinately and boldly into this estate, believe in Christ, and act willingly and obediently with Him, we shall overcome sin—which is altogether. Christ will finally change this body into the likeness of His own glorious body. To mark the apostle's strong argument, for his sins are not received as they should be: "There we are buried with Him by baptism into death." His resurrection was at that time the form of baptism; therefore he says, that as the convert went down and submerged in the water, so his old nature was merged in the death of Christ; and that as he came up out of the water, so in the resurrection of Christ he also ascends in likeness with Him. "That as Christ was raised from the dead by the glory of the Father"—by the holiness of the Godhead that dwells in Him—"even so we also should walk in newness of life.

For if we have been *planted* together in the likeness of His death"—That is, spiritually joined together by the death of sin, in the death of Christ.

This word seems to bear an antecedent meaning, bringing us back to the covenant of grace of a past eternity, when we were by "the Word" so spiritually united to Him—"we shall be also in the likeness of His resurrection.

“Knowing this, that our old man is crucified with Him”—condemned, put to death—“that the body of sin might be destroyed, that henceforth we should not serve sin.”

Our original nature is blotted out, that which we inherit by nature is atoned for. There is now no necessity of our nature that we should live in sin: if we do so, we do it willingly, because we do not like that self-denial, self-abasement, and spiritual conflict that can alone preserve us holy in Christ.

“For he that is *dead* is freed from sin.

“Now if we be *dead* with Christ, we believe that we shall also live with Him;” live eternally, as the next verses explain.

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

“For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our JEHOVAH.”

The apostle’s reasoning and earnest persuasion to holiness, in the remainder of this chapter, are worthy of his delineation of doctrine. I would fain insert it here, but I must beg my reader to read, mark, learn, and inwardly digest it for himself. The exhortation closes with a solemn fact and a glorious assurance: “For the wages of sin is death; but the *gift* of God is eternal life through Jesus Christ our JEHOVAH.” The relative name came home to the apostle’s inmost soul; it was the prefix and the affix of all he taught.

reasoning in the seventh chapter is deep and
 g. The apostle says, that as a woman is bound
 law to her husband as long as he liveth, but
 d from that law when he is dead ; so "ye also
 some dead to the law by the body of Christ ;
 should be married to another, even to Him
 raised from the dead, that we should bring
 ruit unto God." This was the way of true
 ice that the philosophers of Greece and Rome
 ver heard of. If we would know how inade-
 their system of ethics was, St. Paul again
 ed himself, as he did in the end of the first
 r : "For when we were in the flesh"—under
 w—"the motions of sins, which were by the
 d work in our members to bring forth fruit unto

it now we are delivered from the law, that being
 wherein we were held ; that we should serve in
 ss of spirit, and not in the oldness of the letter."
 ould not flee for their lives from the sword of
 w to the Fountain of holiness and of life ? Out
 om the motions of sin will work to bring forth
 nto death.

then this instructor in righteousness turned to
 r phase of his subject, and said : "What then,
 law sin?"—worse than worthless?"—"God forbid.
 r I had not known lust except the law had said,
 shalt not covet." What a tender, enlightened
 ence : he had been a persecutor and a murderer,
 w he finds he had been covetous also.
 r mark the remarkable confession of the man.
 io had been brought up at the feet of Gamaliel,

and who had said: "After the most straitest sect of our religion I lived a Pharisee," says now, "I was alive *without the law* once: but when the commandment came, sin revived, and I died." While he was a rigid Pharisee he was "*without the law*," and we know this was so, because he was a murderer and blasphemer. "Alive!" But when his conscience was aroused by the light and power of the Gospel, he felt sin to be a living thing: it revived; and the Pharisee who thought himself "alive, died."

Then he could exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"

"I thank God through Jesus Christ our JEHOVAH."

And then in the next chapter he soared away to the work of the eternal Spirit of God, and saw the creature finally and for ever delivered from the bondage of corruption.

"There is therefore now no condemnation to them which are in Christ Jesus." But then mark how the apostle makes even that great fundamental fact of the Gospel conditional. "Who walk not after the flesh, but after the Spirit." The fact of Christian responsibility is as great as the fact of the Gospel; we cannot escape it; they cannot be separated. The spiritual life, a daily growing into Christ is the only safeguard on this side heaven; such a growing into Him as that the world, the flesh, and the devil shall be left behind. Even the teacher himself could exclaim, "Who is sufficient for these things?" Nevertheless there must be reciprocation with the call of the Gospel; self

eration ; a coming out of the world into the kingdom of God. "They that are Christ's have crucified the flesh with the affections and lusts."

That a marvellous translation is conversion to the life of Christ. "God forbid that I should glory, save in the cross of our JEHOVAH Jesus Christ, by whom the world is crucified unto me, and I unto the world." And so in this chapter the apostle taught that living but the indwelling Spirit can emancipate us from the thrall of Satan. "They that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death ; but to be spiritually minded is life and peace. . . .

So then they that are in the flesh cannot please

. . . .
But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

The apostle had felt the law of sin warring in his members, and he felt therefore the dire necessity of the death of the body. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." He knew that all that is called you, and me, would survive the death of nature, to be reunited again to the body at the general resurrection. He knew that He who had delivered us from condemnation had also predestinated us to holiness by His Spirit ; that salvation from first to last is of Him. And thus in closing this section of the epistle, he broke out in rapturous triumph : "I

am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our JEHOVAH."

St. Paul knew that this name signified more than a Supreme Ruler; that it signified God made all things to man: "Wisdom, and righteousness, sanctification, and redemption." And thus it was to him what it had been to all the sacred writers before him, the prefix and the affix of all he said or wrote. Let us remember that Christ was only the Gentile name of the Messiah; that this form of designation is really "the Messiah Saviour our JEHOVAH;" the Being of the covenant, of the Bible; of all sacred history; God. In Him the love of God to man is manifested; the world restored in One; sin blotted out by One; sin forgiven by One.

Reader, have you compassed that subject—received forgiveness for yourself? "To be a God unto *thee*" (Gen. xvii. 7). "He hath made with *me* an everlasting covenant." Have you ever thought of the truth, applied the truth—"My JEHOVAH and my GOD"—so that you have no fear in the prospect of death? Are you perfectly happy in the prospect of death, believing that *your* sins are forgiven? Can you now enter the kingdom of light, trusting alone in the finished work of the Son of God? We see daily His Almighty power in creation—miracles of mercy, of providence, and of grace; and He is always saying to us: "Whether is easier, to say, Thy sins be forgiven *thee*," or to say to the paralytic, "Rise up and walk?" Or, to uphold the universe? And yet we

the forgiveness of our sins so stupendous a thing scarcely grasp the fact, or trust the word of. We may do so without a doubt or a fear, for it again, our deliverance, salvation, and remission are just what we might have expected from our saviour: nothing less would have been sufficient, more could be done. And thus this chapter to the Romans is one of the most vital in revelation. The power of the Spirit it takes us beyond death and life; along the process of sanctification, into union with God in Christ. What could the Jews have thought of such a system of ethics — a scheme of grace? If their unique and glorious splendour astonishes the Christian, how much more must it have astonished them. It had been foretold: "He shall be called THE JEHOVAH OF TRUTH AND RIGHTEOUSNESS," and in this Epistle to the Romans alone the prophecy was fulfilled.

The three next chapters were doubtless written to the Gentile converts at Rome, but the apostle's Jewish sympathy and Christian love take in a much wider reference: he had the most tender compassion for the whole body of his people. Jerusalem was not destroyed by the Romans till about eight or ten years after this epistle was written, but the utter rejection of the Jews by God was as plainly seen and felt by the apostle though it had already occurred. He read it in their rejection, and he saw the time of fulfilment was at hand, and he read it in their rejection of Christ, and their persistence of their unbelief. Salvation is abundant of grace; but yet God offers it only upon the condition of faith, and because there is a fundamental

showeth mercy," it simply means, that heaven is not gained by force, but by faith. In the last verses of this chapter the apostle says Israel was rejected because they sought after righteousness by the works of the law, and not by faith: they stumbled at that stumbling-stone. It is the proud, self-righteous spirit that will not accept Christ, and that spirit is Satan.

In the tenth chapter the apostle went on to explain this: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of *God's righteousness*, and going about to establish their own righteousness, have not submitted themselves to *the righteousness of God*.

"For Christ is the end of the law for righteousness to every one that believeth."

Can anything be more comprehensive or simple? We are dead to the law as relating to a justifying obedience, but alive to Christ by His Spirit, and hence alive again to His law by the Spirit (viii. 4). "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father"—dearest Father. I can take my reader no nearer back to God, no nearer to the eternal throne, to no nearer relationship to God—children, Father: a family clothed in the righteousness of the Eternal Head.

"This is the word of faith, which we preach;

"That if thou shalt confess with thy mouth the

SAVIOUR, and shalt believe in thine
 hat God hath raised Him from the dead, thou
 e saved. For with the heart man believeth
 ghteousness; and with the mouth confession
 e unto salvation."

my reader turn to the remainder of this
 r, and may the Holy Ghost enlighten him to
 e its worth.

ere is no difference between the Jew and the
 for the same JEHOVAH over all is rich unto
 call upon Him. For whosoever shall call upon
 ne of the JEHOVAH shall be saved." Perhaps
 is rooted in Christ's own words: "If ye shall
 y thing in My name, I will do it."

perfect is the scheme of the Gospel! Into
 ights of joy, and peace, and holy calm, and
 es it lead us! Into what regions of light and
 s it take us! Upon what a happy shore does
 l us! After long conflicting with the old,
 t nature; after tears, and prayers, and doubts,
 urs; after long battles of life, we find the right-
 ss of the law being fulfilled in us by the Spirit,
 aven in view by faith.

eleventh chapter is a dialogue. The apostle
 communion with himself, and by the written
 y he appeals to the Jew, and exhorts most
 ly the Gentile.

say then, Hath God cast away His people?
 rbid. For I also am an Israelite, of the seed
 raham, of the tribe of Benjamin." And, in
 f his confidence, he quoted the assurance of
 HOVAH to Elijah (1 Kings xix. 18), but at

the same time contrasted most strongly the case against those to be rejected ; quoting again the words of Isaiah, xxix. from the tenth verse (Rom 6, 9, 10), passages so often referred to by Christ His apostles. By all the references to the latter appears to have been a most positive and direct prophecy of the rejection of the Jews (Acts xxviii. Mark iv. 12) ; the solemn sentence of the Judge for their rejection of grace. The apostle also quoted David (Psa. lxxix. 22). The sentence had gone forth, and "God is not a man that He should lie, neither the Son of man, that He should repent." But then, as the apostle of the Gentiles, he turned to them, and in inspired language delivered the most solemn warning from God. He then referred to the grand prophecy of Isaiah (lix. 19-21), of the faithfulness of a covenant-keeping God, and the final restoration of Israel ; and added : "God hath concluded them all in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God." Here we must leave the mystery of sin, and the unfathomable mystery of grace ; eternity alone can solve the problem.

The remaining chapters of this book are simply a setting forth of the law of the Gospel. St. Paul was then the aged apostle, and they were written only a few years before his death. "Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another with brotherly love ; in honour preferring one another." "Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law." "Put ye

on the Lord Jesus Christ." But all seems summed up in one verse: "I beseech you therefore by the ~~merits~~ of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The apostle closed his epistle by commending the saints who were going to Rome to the Church at Rome; and he did so by pointing out some mark of esteem he had for each, such as, "Salute Andronicus and Junia, who were in Christ before me." "The churches of Christ salute you." His own heart was all love, and his spirit at peace with God; and he would have the whole visible Church bound together in the same Christian bond. "The grace of our **JEHOVAH** Jesus Christ be with you all. Amen."

CHAPTER XXXVI.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"The grace of the JEHOVAH SAVIOUR MESSIAH, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Cor. xiii. 14.

I AM not at all going into the matter of these epistles: it is so various, that to go through it all would be to depart entirely from my purpose in this work. We must remember it was a great transition period in which St. Paul wrote: the law gave way to "the righteousness of God," the ceremonial and typical law to the fulfilment of them by Christ; the Jewish Church was made void by the institution of the Christian Church; the temple service was succeeded by the preaching of the everlasting Gospel; circumcision changed for baptism; form and ritual for spiritual worship; the Passover for the Lord's Supper; the great day of atonement for the doctrine, "the blood of Jesus Christ His Son cleanseth from all sin." So that there was an enormous work of teaching, preaching, reasoning, and of explaining to be done, to divest the Jewish mind of what it had been holden in for ages; to convince and to convert; to transpose the whole Jewish economy

into the living reality—the kingdom of God. I say, I am not going into all this detail of St. Paul's work, but shall simply note the foundation, the firm basis on which he himself stood to fight the battle of truth, to wade through the conflict, and to lead on to deliverance and victory. What an enigma was the rejection of the Jew, and the calling of the Gentile world. Who but a converted Jew could explain that mystery? Who but a witness of the risen Lord and Saviour could explain the hope of the true Israel concerning the resurrection of the dead? Who could proclaim the new era of the Spirit but he who had been dead in sin, and “born out of due time?” But I repeat I am not going into all this detail, but simply to sketch an outline of doctrine and precept, to show the God-head in Christ as St. Paul saw it, and taught it.

This first Epistle to the Corinthians was written from Ephesus, in the year 56. St. Paul had resided at Corinth eighteen months, and formed a Church there, principally of converts from heathenism, and hence the character of the epistle. It is from the last chapter (1 Cor. xvi. 5–8, 19) that we learn the epistle was written from Ephesus, although some compiler of the Scriptures has added at the end of the epistle that it was written from Philippi: the mistake may have arisen from the second epistle having been written from that city.

The apostle opens all his epistles with the same commendation of his office; not in any way from pride or arrogance, for in this very epistle he said: “I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church

of God" (1 Cor. xv. 9); nor would I say it was from a strong assurance of his Divine calling, but from the perfect knowledge he had of it. He had received his commission from the Lord Jesus Christ Himself, and there was no mistake about it. And by the way, he often coupled the names of others with his own; it is quite clear he considered their commissions as Divinely authenticated as his own.

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother." That is, Sosthenes was also called to be a true disciple of Christ (Acts xviii. 17). If this chapter be read here it will help to throw light upon the state of the Church at Corinth.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ *our* JEHOVAH, both *theirs* and *ours*." This is a striking expression of the apostle's, because at Corinth there were converted Jews from Rome, driven there by Claudius, and converted heathens; but now JEHOVAH is the covenant God of both, of all alike.

"Grace be unto you, and peace, from God our Father, and from the JEHOVAH Jesus Christ.

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." How full and ample! The grace was infinite, but it stood in Christ. This was the Gospel that had been committed to him to preach; it flowed forth in every salutation, address, and exhortation; truly as living waters did it flow.

In the seventh verse he said: "Waiting for the coming of our JEHOVAH Jesus Christ:

"Who shall also confirm you unto the end, that ye may be blameless in the day of our JEHOVAH Jesus Christ.

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our JEHOVAH."

What else could the apostle mean, than that the JEHOVAH of the ancient theocracy was then in Christ, the God of all? It is true that the trinity of the name is clear throughout revelation, but the unity of it is not less clearly revealed. The Godhead stands forth in the Three Divine Persons.

In that great name the apostle exhorted the Corinthians to unity, and added: "It pleased God by the foolishness of preaching to save them that believe." I know preaching is often a mystery to those who preach, but the explanation of it is that it is a Divine ordinance, and He who ordained it gives the unction, power, and grace, and applies them.

"The Jews require a sign, and the Greeks"—Gentiles—"seek after wisdom:" referring to the ancient philosophy. "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren"—by your own

selves—"how that not many wise men after the not many mighty, not many noble, are called :

"But God hath chosen the foolish things world to confound the wise ; and God hath chosen weak things of the world to confound the things are mighty ;

"And base things of the world, and things are despised, hath God chosen, yea, and things are not, to bring to nought things that are : that flesh should glory in His presence.

"But of Him are ye in Christ Jesus, who of made unto us wisdom, and righteousness, and justification, and redemption :

"That, according as it is written, He that glorieth let him glory in the JEHOVAH."

I have thus extracted this, because it is a abandonment of the apostle to stern, unseen realities temporal dwindled in his sight, in his and the spiritual world filled the void. He based on the JEHOVAH Jesus Christ, His righteousness and His Spirit, and hence the contrast of the two worlds as they stand before us. How little do the outer world know of the inner realm of light.

And so in the second chapter the apostle went to explain the distinction between "the spirit that is in him" and the economy of "the Spirit of God." And I would here repeat, in order to stand his writings, what I have so often said, that the true answer to metaphysicians, What is the distinction between soul and Spirit ? is, That Spirit—whether good or evil—qualifies the soul. The Spirit furnishes it with knowledge, which is light, life,

that in time "the inner man" is constituted, and the man, body and soul, becomes a new creature in Christ Jesus; "old things are passed away, and behold all things are become new;" while those who are yielded to the evil spirit, whether an unclean spirit, or the indulgence of any low animal desires, the whole nature becomes corrupted, and "the man of sin" wholly constituted; darkness closes in, and a man lives and dies "the natural man." St. Paul built his system of ethics upon this doctrine of the Spirit; and not only taught, but enforced most strongly its superiority over the philosophy of Greece and Rome. And rightly so, for it is one of the fundamental doctrines of revelation. This was his argument in this second chapter, and it is maintained throughout his writings. The law of Moses was founded upon it; but it was for the proclaimers of the Gospel to teach the laws of the Gospel, a development proceeding from it.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and Him crucified. . . .

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God." Then mark the keen retort upon heathen adversaries and heathen wisdom.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

"But we speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the world unto our glory.

"Which none of the princes of this world knew: for had they known it, they would not have crucified the JEHOVAH of glory"—the Creator or Author of moral glory.

But as it is written (Isa. lxiv. 4), "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Here the apostle lands at once his spiritually moral converts into the place of bliss prepared for them; into glory, by Him who had been the Author of glory. By the eye of faith he saw heaven and its beatitudes.

"God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." Now mark his logical reasoning.

"For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God." I say, mark the distinction between the natural and the spiritual man: the one knows nothing about God, or heaven, or Christ, and gospel morality; while the other is all light and life in the JEHOVAH. The wreck of nature does not concern him, while the natural man has nothing left when the world leaves him. This is why I have extracted this, to try to exhibit the spiritual economy we only know of by revelation. I am myself as sure of another world as I am of this. I am as sure of perfect worlds, of worlds of glory, of worlds where our nature and whole

7 will be changed, and where God dwells with His people, as I am of this fallen world. have received, not the spirit of the world, but it which is of God; that we might know the hat are freely given to us of God."

e twelfth chapter the apostle takes us again a spiritual economy that is the glory of the of JEHOVAH. No other lays claim to a wer, no other reveals God the Spirit. "Now ing spiritual gifts, brethren, I would not have rant. . . .

man speaking by the Spirit of God calleth cursed: and no man can say that Jesus is the AH, but by the Holy Ghost.

v there are diversities of gifts, but the same

l there are differences of administrations, but e JEHOVAH.

l there are diversities of operations, but it is e God which worketh all in all.

; the manifestation of the Spirit is given to ithal.

to one is given by the Spirit the word of ; to another the word of knowledge by the pirit ;

another faith by the same Spirit ; to another s of healing by the same Spirit."

religion of JEHOVAH is the only religion of ld that can boast of supernatural agency. "He joined to the JEHOVAH is one Spirit " vi. 17); and being one Spirit, all the glory and f the Head redounds to him, descends to all

the members. And this is the apostle's argument in this chapter, every one members of the body of Christ, and "all made to drink into one Spirit."

From this vital principle he drew the doctrine of the resurrection, as taught in the fifteenth chapter, and as it had been taught by the great Head of the Church before him, and by the same Head JEHOVAH under the ancient economy (Exod. iii. 15, 16; Hos. xiii. 14).

It is useless for me to extract this chapter here, my readers must know it by heart. It is fraught with light and life eternal. "As by man came death, by man also came the resurrection of the dead. The first man Adam was made a living soul; the last Adam a quickening spirit. The first man is of the earth, earthy: the second man is the JEHOVAH from heaven."

Thus do we behold one grand transposition, change of nature, and place by Christ; the lost link of the Divine nature restored, resubstituted or reinstituted by Himself. Corruption changed for incorruption, dishonour for glory, weakness for power, the natural body for a spiritual one. "We shall not fall asleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here is that transmutation, transfiguration, and translation, that are as certain as that all that was foretold of Christ was fulfilled. St. Paul opened the chapter with those premises: "That Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the

rd day according to the Scriptures." And so I
 eat, as in one case all was fulfilled, so in the other
 e Scriptures must be fulfilled. And as surely as we
 ve an existence, so we shall have an eternal exist-
 ce: "As we have borne the image of the earthy,
 e shall also bear the image of the heavenly." And
 en he exclaimed, "O death, where is thy sting? O
 ve, where is thy victory? The sting of death is
 a; and the strength of sin is the law."

Reader, did you ever pause to reflect upon "the
 ing of death, sin?" If you never have, perhaps you
 ay, perhaps you may too late! If we could be-
 ve in the annihilation of the soul there would be
 thing alarming in death, nothing terrific, really
 thing disturbing. But—

"The soul, immortal as its sire,
 Can never die."

nd thus in death, sin, if unforgiven, is a sting—a
 inful, distressing, harassing, tormenting, torturing
 ony. A sting! The pain cannot be assuaged, the
 ison cannot be removed from the soul, the sting
 racted, the wound it has made cannot be healed.
 he sting is the sting of the old serpent, and every
 ul of man is a sin-bitten soul, as the Israelites in
 e wilderness were bitten by the fiery serpents. In
 eth conscience awakes to the agony, to the tre-
 ndous weight of the curse: "The strength of sin is
 e law. Sin is the transgression of the law." Sinner,
 ve you ever considered that the moment of death
 nt come? that you must either then fall under
 idemnation, and enter upon a state of eternal
 nishment, or be finally and for ever delivered by

some power foreign to yourself? Do not think that then you will conflict with Satan, overcome him, and deliver yourself: you cannot do it. None but God in Christ can do that. He did do it, and for you. Then look to Him for deliverance now, for the forgiveness of all your sins now, for salvation now, and He will not forsake you then. The old enemy may watch about the dying bed; but the JEHOVAH, Saviour, Redeemer, God, will be about the dying pillow, to receive the soul into eternal rest. The name written in His book of life will never have been blotted out, grace will reign triumphant, and the Omnipotent proclamation will be heard. The still small voice of the Spirit will whisper in the lonely ear: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." And the believer will fall asleep in peace, and "they that sleep in Jesus will God bring with Him."

And thus did the apostle close this sublime chapter on the resurrection, his comments on "the sting of death:" "But thanks be to God, which giveth us the victory through our JEHOVAH Jesus Christ." The relative name of God will come home to us in the hour of death; He is then our Father and our God. We can be no nearer heaven than this on this side the grave: one more step, "the gates of death passed, and all is glory."

In the twenty-eighth verse of this chapter the apostle says: "When all things shall be subdued unto Him" — Satan, death, and the grave — "then shall the Son also Himself be subject unto Him that

things under Him, that God may be all in all." the humanity of Christ will still be inferior ahead ; but it was God in Christ who wrought work of our redemption. Thus in every way raw forth and proclaim the Deity of Christ. second Epistle to the Corinthians was written ilippi, one of the chief cities of Macedonia, year after the first epistle. I shall only it the same doctrine of Christ overarching d, and bringing peace to all.

sed be God, even the Father of our JEHO-sus Christ, the Father of mercies, and the all comfort. . . . All the promises of God are yea, and in Him Amen " (2 Cor. i. 3, 20). fifth chapter of the first epistle we read of a ievous sin that had been committed, and the command had been : " Deliver such an one tan for the destruction of the flesh, that the ay be saved in the day of the JEHOVAH

But now he says : " Ye ought to forgive him, fort him, lest perhaps such a one should be d up with overmuch sorrow. Wherefore I you that ye would confirm your love toward 2 Cor. ii. 7-11). This was worthy of the of the Redeemer of mankind, worthy of the o could write the fifth chapter of this epistle. could extract the whole volume of the word but I must be content with small gleanings, ew handfuls of the choicest of the grain.

things are of God, who hath reconciled us to by Jesus Christ, and hath given to us the of reconciliation ;

"To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

"For He hath made Him sin for us, who knew no sin, that we might be made the righteousness of God in Him." Thus we see the man's sin, heinous and revolting as it was, was not beyond the grace of God, the forgiveness of God. No stain, no depth of sin, no unclean nature, is beyond the power of God the Holy Ghost to extirpate, and then to fill the void. The man's salvation was in Christ, and not in himself; God was then reconciled to him in Christ; He had accepted Christ in His infinite satisfaction, and He looked only upon Him, and not upon the sinner. God was in Him reconciling the *world* unto Himself, the outlying world, not imputing their trespasses unto them. "For He hath made Him sin for us;" that is, made Him to bear, or to take upon Himself the body of sin, to be a sin-offering, for its expiation. "That the body of sin might be destroyed" (Rom. vi. 6). The word is the same in the reversion: "That we might be *made* the righteousness of God in Him," that is, that we might have put upon us the righteousness of God. The exchange is of grace, absolute and free. We have nothing to do with "our old man," or old nature: it was crucified with Christ, and is gone. And in its place we have nothing less, and we could have nothing more than "the righteousness of God."

apostle was very fond of this expression; nothing but the holiness of God satisfied him. He saw Christ, and by Him, as a pure sin-offering, *made* able to all. And thus upon maturer reflection would bring the most guilty within the pale of . He knew by true repentance, by faith, and application to God for His Holy Spirit, the man, man of sin," might be saved. Oh, the latitude of grace! who can compass it? "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Wherefore I beseech you that ye would confirm your love toward Him. . . . Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. ii. 8, 11).

The apostle knew that his ministry of the Word of God was not with enticing words of man's wisdom, but demonstration of the Spirit and of power." We see in the third chapter of the second Epistle to the Corinthians. He had sent Titus to Corinth with his first epistle, and having had from him a report of his converts there, he could write to them boldly — "Ye are our epistle written in our hearts, known and read of all men. . . . Written with ink, but with the Spirit of the living God." In this agency he exulted. As I have said, no religion but the religion of JEHOVAH can boast of it, His apostles have no power without it: the influence of the Spirit is one of the fundamental doctrines of the Bible (Zech. iv. 6). "Therefore seeing we have this ministry, we faint not" (2 Cor. iv. 1). Though Christ was crucified through weakness,

yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God. . . .

“The grace of the JEHOVAH Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen ” (2 Cor. xiii. 4, 14). These are the great arteries of revelation.

The arterial blood of the body, the Church, who can trace it throughout the system, and back again through its ten thousand veins to the seat of life?—to pour forth again volumes of life, for ever and for ever, throughout all generations. Father, Son, and Holy Ghost, three Persons and One God. JEHOVAH, Eternal Spirit, flow on from the Fountain Head to the utmost bound of the family of man. “The Word that liveth.”

CHAPTER XXXVII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"The covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."—Gal. iii. 17.

GALATIA was a province of Asia Minor, so called from the Galatæ, or Gauls, who after having ravaged Italy and Greece, passed into the Asiatic continent, but were subdued by Attalus, King of Pergamus, and confined to this province. It is said St. Paul preached to them there in the year A.D. 51, and again in A.D. 53, and gained many converts to Christianity. It is thought he wrote this epistle in the interval between the two visits. The two points of it are the doctrine of the Spirit and the doctrine of Christ. Some professed Christians had endeavoured to seduce the Galatians from the purity of the faith, by telling them they must be circumcised, and by enforcing the letter of the law, so as again to bring them into bondage. And St. Paul related to them how St. Peter had almost fallen away to the same error: "Fearing them which were of the circumcision."

"And the other Jews dissembled likewise with ~~him~~ inasmuch that Barnabas also was carried away ~~by~~ their dissimulation." Now mark St. Paul's ~~zeal~~ confidence in the faith he taught, and his boldness ~~in~~ maintaining and proclaiming it.

"But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, ~~even we~~ have believed in Jesus Christ"—He had said before, "We Jews by nature, and not sinners of the Gentiles."—"that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. . . ."

"I through the law am dead to the law, that I might live unto God.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Mark his keen insight, faithful and strict adherence to the truth. "I do not *frustrate* the grace of God"—As though he had said, "I do not annul, and make void the grace of God, as you do."—"for if righteousness come by the law, then Christ is dead in vain."

If there were more St. Pauls, the Gospel of Christ would be a more received and established thing. But how fallible is man, that even St. Peter should be found on the side of error, and from fear too. Bu

for a moment he swerved thus, and shrank before his enemies of the Gospel, we have only to look to the page of history itself (Acts xvi.), to see him profiting by St. Paul's reproof, and proclaiming more boldly than ever "the grace of the JEHOVAH Jesus Christ."

From this Epistle to the Galatians I shall only extract a few passages, to set forth the doctrine of the Spirit and the doctrine of justification by faith, as St. Paul afterwards more fully taught it in his Epistle to the Romans.

The preface to the epistle is touching, and full of Christian unction. As usual, he commended his apostleship in the most confident terms, knowing he had received it of God.

"Grace be to you and peace from God the Father, and from our JEHOVAH Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen." This verse reveals the grand fact that death is only a deliverance from this sinful world; and Christ's gift of Himself as a sacrifice for sin is the valid ground of that desirable change. And so we are sure that the step out of the life of the body is a step into glory. 'Absent from the body, present with JEHOVAH.' This is but one short step, a momentary flight of the spirit.

The benediction given, the apostle comes at once to the point he had at heart: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel. . . .

"But though we, or an angel from heaven, preach

any other gospel unto you than that which we preached unto you, let him be accursed. . . .

“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

He then related the discussion of the apostles and saints at Jerusalem, upon the subject of circumcision and the sentence or penalty of the law being null and void by Christ, which I have before noted (Gal. ii.); and then, in his zeal for truth, and for his converts, he exclaimed: “O foolish Galatians who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?”

“This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?”

“Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?”

He then maintained his argument by showing that the covenant of grace made with Abraham was not the covenant of works, and that it was in no way annulled by the law. And mark how his argument, taught by the Spirit, worked its way to right conclusions: “The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

“So then they which be of faith are blessed like faithful Abraham.” St. Paul did not say, *blessed* the grace of God, but blessed *with* Abraham. The grace stands in the original covenant, in Christ. Being of that covenant, as we shall see later.

or as many as are of the works of the law under the curse;" that is, under condemnation, to the penalty of the law. "For it is written, I is every one that continueth not in all things are written in the law to do them. . . .

Christ hath redeemed us from the curse of the being made a curse for us." That is, He was condemnation, as we see Him under the hidings of the Father's face, and bore the penalty of the law for us. And thus it was — and this fact I never be forgotten — that it was the penalty of transgression that was abolished by Christ, and not the law. That stands in its original force, in gospel, to "be fulfilled in us, who walk not after the flesh but after the spirit." The work of the Spirit here, to be perfected in the resurrection, when we shall be delivered from this present evil world. As the teaching of the whole Bible (Rom. viii. 11). In the seventeenth verse of this third chapter the apostle repeats the same fact, to confirm his argument: "This I say, that the covenant, that was made before of God in Christ, the law, which was our hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This is, the covenant of the law was made to bring us under the covenant of grace, to condemn us, to bring us to Christ. Mark the expression: "The covenant that was confirmed before of God in Christ." The word was then as effectual to salvation as religion was when it was wrought. The apostle says, "I had not known sin, but by the law. Sin is the transgression of the law." The Divine law was to

convince of sin, to awaken the sinner to the covenant of God in Christ. As St. Paul explained yet more fully in the twenty-fourth verse: "The law was our schoolmaster, to bring us unto Christ."

And in Gal. iv. 4 he said: "When the fulness of the time was come, God sent forth His Son, made a woman, made under the law;" that was, subject to the law, and amenable to it; and He did fulfil every jot and tittle of it. "Which of you convinceth Me of sin?" was the bold interrogation to His worst enemies. And being found perfect, the Creator's honour was vindicated in the creation of man; the One stood to Him in the place of all, in the humanity and in the Divine satisfaction.

"To redeem them that were under the law, that we might receive the adoption of sons." The life of Christ was the price of our redemption; it delivered us from the thrall, from the penalty of sin, from Satan; brought us back to God, having purchased for us the adoption of children.

"And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba Father." No more alienation, no more of the old spirit of revolt; but filial obedience from love. "Abba Father. Dearest Father." This is Gospel morality — love; nothing can suffice for it, and nothing but this spiritual union with Christ can produce it. It may be called the law of Christ by the power of His Spirit.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Here the blessings of the Gospel culminate;

child adopted into the Father's family is heir to Christ in all the immunities of heaven. The crown of the kingdom of God is ours; and we are heirs to all that Christ, as the only-begotten Son of God, is heir to. There is no distinction; God reigns all in One. Resurrection life is ours, the moral and spiritual glory of God is ours, immortal life is ours, and more than we know of is ours. A world more rich in wonders, mansions more abounding in glory, a body more endowed with power, and a life more richly fraught than anything we have conceived of; in short, a real world in the universe of worlds is ours; not a fallen world, not with fallen creatures; but where all is so holy that God and the Lamb live with the inhabitants of that world, and we shall live with each other. And our power of governing all worlds will be the same as the celestial power of Christ to this world, the same as Christ's. And this is not an ideal religion; it is the truth of the religion of JEHOVAH, and no other is the economy of life. Enoch and Elijah, and Moses and Elijah, in their descent upon the holy mount, confirm the truth of my last assertion. So sure am I of all these truths of the word of God, that I sometimes shudder for that moment when I shall awake in a new world.

This exhortation in the fifth chapter was to confirm the Galatians in what the apostle had taught them; and I may apply it to myself, and commend it to my readers after these reflections. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. .

“For we through the Spirit wait for the hope of righteousness by faith.”

He then went on to say: “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other;” and set forth a black catalogue of the works of the flesh and of darkness, and a bright array of the graces of the fruit of the Spirit—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. . . .

“If we live in the Spirit, let us also walk in the Spirit.”

In the last chapter, St. Paul, in the full exercise of Christian charity, wrote: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

And in verse 14: “God forbid that I should glory, save in the cross of our JEHOVAH Jesus Christ, by whom the world is crucified unto me, and I unto the world. . . .

“Brethren, the grace of our JEHOVAH Jesus Christ be with your spirit.”

CHAPTER XXXVIII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—EPHES. i. 10.

THE four epistles, to the Ephesians, Philippians, Colossians, and to Philemon, were all written from Rome, in the period between the years sixty-one and sixty-four or sixty-five, only one or two years before the apostle's martyrdom; and hence the maturity of wisdom, meekness, and humbleness of spirit that is in them.

"I therefore, the prisoner of the JEHOVAH, beseech you that ye walk worthy of the vocation wherewith ye are called,

"With all lowliness and meekness, with long-suffering, forbearing one another in love;

"Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 1).

"Praying always with all prayer and supplication in the Spirit, . . . that utterance may be given unto me, . . . to make known the mystery of the gospel, for which I am an ambassador in bonds" (Eph. vi. 20).

And to Philemon he wrote: "For love's sake I beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." "There salute thee Epaphras, my fellow-prisoner in Jesus Christ" (Phil. 9, 23).

With this meek and sanctified spirit, the faith of the apostle seemed to grow mighty in proportion; to take, if possible, a more colossal form. The Godhead of Christ was proclaimed by him in even more striking language. He knew Him to be the Creator, eternal, Supreme Being; and instead of persecution, imprisonment, and the prospect of martyrdom shaking his faith, they only strengthened it; thus evidencing to the whole world how stable a thing his hope was, how able to support him the, Foundation on which he stood.

I have shown before the peculiar affection St. Paul had for the Ephesians, and how, as he said, "a great door and effectual was opened to him" (1 Cor. xvi. 8, 9; Acts xviii. and xix.). And hence this epistle, so full of deep doctrine and Christian emotion.

He opens it, as he does all his epistles, by commending his apostleship, and then by a benediction: "Grace be to you, and peace, from God our Father, and from the JEHOVAH Jesus Christ." Thus, as I have said, the name of the Eternal Being, that contained in it, and guaranteed all grace and glory to mankind, like as in all other holy Scripture, was the prefix and affix of all his epistles. But let us ever bear in mind that that title really is, JEHOVAH SAVIOUR MESSIAH. The prefix identifies the Godhead in the flesh, the God-man. It is the

nal God's own signature; and affixed as it is to the New Testament to the Saviour, Messiah, it tells its relative character. Mark the sequence of great name.

'Blessed be the God and Father of our JEHOVAH us Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

'According as He hath chosen us in Him before foundation of the world, that we should be holy without blame before Him in love:

'Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,

'To the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

'In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;

'Wherein He hath abounded toward us in all wisdom and prudence;

'Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."

Note, all this work, this scheme of grace to mankind, is of "the Father," "which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

Mark the fulness and completeness of the scheme of redemption! God purposed, before the foundation of the world, to recover, and to make alive all in one,

Himself to atone for sin, Himself to take away the sin of this world, and to deliver us from all the evil of it. "In the dispensation of the fulness of times" this will be absolutely accomplished. The Creator has done His work, the Redeemer has done His work, and God the Holy Ghost will complete the work; and the three are the one eternal God.

"After ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." This is the glory of the Gospel, that it is not an Almighty abstract to remove us from earth to heaven, but it provides for the regeneration and sanctification of mankind, makes them partakers of the Divine nature, prepares them for the abode of bliss, and then perfects them by that which we call death, or our great change, but which is really a birth into Divine life, into another world (John xiv. 3).

I can scarcely refrain from extracting the remainder of this first chapter, it is so sublime in Divine knowledge. "I cease not to give thanks for you, making mention of you in my prayers;

"That the God of our JEHOVAH Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and revelation in the knowledge of Him:

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,

Which He wrought in Christ, when He raised Him the dead, and set Him at His own right hand in heavenly places,

far above all principality, and power, and might, dominion, and every name that is named, not in this world, but also in that which is to come : and hath put all things under His feet, and gave to be the head over all things to the Church, Which is His body, the fulness of Him that is all in all."

is was not a bold stroke of rhetoric, but a sublime revelation. It could take us no higher into the realm of glory. We have traced the JEHOVAH SHUAH from the manger, from Egypt, through a low and changeful life, from an earthly tribunal, to the place of public execution, an ignominious death, from the grave, from His ascension, up, far above all power and glory, and His name above every name that is named in this world, or that which is to come. And from that height of glory we hear His voice—"To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne" (Rev. 3:21). We must descend from the mount of transfiguration into the world again, but let it be to be free for our release.

Eph. iii. 8 the apostle says: "Unto me, who am not the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ;

and to make all men see what is the fellowship of the mystery, which from the beginning of the world

hath been hid in God, who created all things by Jesus Christ. . . .

"According to the eternal purpose which He purposed in Christ Jesus our JEHOVAH. . . .

And in the fourteenth verse: "I bow my knees unto the Father of our JEHOVAH Jesus Christ;

"Of whom the whole family in heaven and earth is named.

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.

"That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

This language, so replete with the Gospel, and in the unction of the Gospel, must strike every reflective mind. It tells us that the religion of JEHOVAH is a spiritual religion; that by Christ, the plan of salvation, God is with, and in His people. What gems of revelation are such passages as these: "The unsearchable riches of Christ." "The love of Christ, which passeth knowledge." Let us seek diligently those riches, although we know they are beyond our search; and rest in His love, knowing it is infinite, surpassing thought. What a casket of these precious gems might be collected, to answer withal the old demon, unbelief, in the multitude of persons, sects, and forms in which he presents himself.

e fourth chapter the apostle wrote as an aged would write: "Put off concerning the former station the old man, which is corrupt according to deceitful lusts;

I be renewed in the spirit of your mind;

I put ye on the new man, which after God is in righteousness and true holiness. . . .

I grieve not the Holy Spirit of God, whereby sealed unto the day of redemption."

In the fifth chapter he again contrasted the of darkness against the fruit of the Spirit, ending with the tender appeal: "Be ye therefore followers of God, as dear children; and walk in: Christ also hath loved us, and hath given for us an offering and a sacrifice to God for a smelling savour."

quite understand the little allegory of the in armour in the sixth chapter, when we remember where St. Paul was. In the most powerful military city in the world at that time, and to a people the most warlike, the conflict of the in life would naturally suggest itself. He saw a warrior in his coat of mail and burnished steel, and oft with natures fierce as hell, whose walls may have rung with the clang of sword and with the heavier clank of chains: the mid-watch and guard may have deeply spoken to him. I say, as he saw the Roman warrior in his full complete, ready for action, defeat or victory, did himself "an ambassador in bonds" (v. 20), and the trial that awaited him; the deep spiritual; the victory, or martyrdom that awaited him;

the reality of the Christian warfare was vividly presented to him, and as vividly portrayed by him.

"Finally, my brethren, be strong in the JEHOVAH, and in the power of His might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

The devil was really incarnate in the reigning emperor of that time, Nero, under whom St. Paul was afterwards beheaded. He had said to the Christians at Rome: "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20): now he is himself in the mouth of the lion (2 Tim. iv. 17). Our Saviour constantly spoke of the Roman power in the same terms. David put on the armour of God to slay Goliath, and St. Paul exhorted Christians to do the same.

"For we wrestle not against flesh and blood"—the conflict is greater than that of the Roman army—"but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the Gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

It must be confessed that St. Paul was the most Christian warrior that ever fought. We hear him say, "Cast down, but not in despair;" never find him dispirited, never doubting, never flinching, never fearing, never unbelieving, never compromising, never surrendering, never halting or tired. In the hottest of the conflict, he is in perils and suffering, he is there; in persecutions and imprisonments, he sang praises to God, the doors were opened, and every one's bands loosed," till utterance was given him to proclaim : "Honour on the JEHOVAH Jesus Christ, and thou shalt be saved, and thy house;" so that the keeper of the prison was saved, and his house. I repeat, I do not know such another undaunted, faithful soldier of the cross, as St. Paul. He took his commission from himself, and he never laid down the gauntlet, his armour, or failed to wield the sword of truth, till he laid his head upon the block for confession of Nero's household. In almost his last letter to the Ephesians, he asks their prayers, that in this perilous position he might open his mouth to make known the mystery of the Gospel.

When he added: "Peace be to the brethren, with faith, from God the Father, and the Lord Jesus Christ.

So be with all them that love our JEHOVAH Christ in sincerity. Amen."

What if we had more St. Pauls! What an amount of truth was spread far and wide by his means, in Italy, in Europe; we know not where. And let us consider the Churches that were planted,

we marvel at what may be done by one man, when the JEHOVAH Jesus Christ is in him and with him, when he is himself convinced of truth. Here was no form, no ritual, but a preaching of "the everlasting Gospel," with the power of God sent down from heaven.

CHAPTER XXXIX.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Let your moderation be known unto all men. The JEHOVAH is at hand."—PHILIPP. iv. 5.

PHILIPPI was one of the chief cities of Macedonia, and a Roman colony. St. Paul came to this city in the year A.D. 51 or A.D. 52; planted a Church there, and made many converts. It was the first place at which he preached the gospel upon the continent of Europe. When he was a prisoner at Rome, about the year A.D. 62, perhaps about four years before his death, that Church sent Epaphroditus with large help to minister to him in his affliction (Philipp. iv. from verse 10). And this epistle was a letter of thanks, and of ministering of the word of life in return. It was sent to that Church by the same messenger they had sent (Philipp. ii. 25), who doubtless had worked with St. Paul in the ministry at Philippi; for he spoke of him as "my brother and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants." If this epistle be read attentively, by the light of all these surrounding circumstances, it will be seen to be one of the most affectionate of all St. Paul's epistles,

and his then etherealized spirit more in spiritual fellowship with those to whom he wrote, than to any other Church whom he addressed. "A man that would have friends," said Solomon, "must show himself friendly;" and the little attention of the Philippian church, in sending him temporal comforts, and by so good a man, Epaphroditus, seems deeply to have touched his soul. "No church communicated with me, as concerning giving, but ye only.

"For even in Thessalonica ye sent once and again unto my necessity.

"Not because I desire a gift; but I desire fruit that may abound to your account" (Philipp. iv. 15). This might be read here: love, gratitude, and blessing fill the page. "He that watereth shall be watered also himself." But we must remember also that it was "Paul the aged" who was now writing, and that his spirit was ripe for glory.

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Timothy was at Rome with St. Paul at that time: when he returned in A.D. 64, he left Timothy at Ephesus, to take care of the Church there, of which he was the first bishop. Bishop, in this first verse to the Philippians, simply means apostle, or the principal spiritual officiating ministers in the Church—a spiritual head, under Christ, who was called "the Shepherd and Bishop of your souls." He was the model of a Christian bishop. It is supposed Epaphroditus was one of those whom St. Paul here calls bishops. That he simply meant apostle, is clear from calling him

later, "my brother." An elder, as the JEHOVAH, the same great spiritual Head of the Church, used the word to Moses, is all that is intended.

In 1 Tim. iii. St. Paul writes to Timothy as the bishop of the Church at Ephesus, but in this first verse to the Philippians he connects him with himself, one in the apostolic office. Deacon simply meant a lay elder, or spiritual overseer.

"Grace be unto you, and peace, from God our Father, and from the JEHOVAH Jesus Christ.

"I thank my God upon every remembrance of you,

"Always in every prayer of mine for you all making request with joy,

"For your fellowship in the gospel from the first day until now ;

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

And in verse 11 the apostle said : "That ye being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." And then he went on to tell those who had so sympathised with him in his detention, that by the good providence of God it had turned out to the furtherance of the Gospel.

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel ;

"So that my bonds in Christ are manifest in all the palace, and in all other places ;

"And many of the brethren in the Lord, waxing

confident by my bonds, are much more bold to speak the word without fear."

This is always so, life always rises out of the greatest straits; and why? Because then we pray more, and more earnestly, and the prayer is answered. It was so with St. Paul in two distinct cases at that time, for he went on to say: "For me to live is Christ, and to die is gain. . . ."

"I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

"Nevertheless to abide in the flesh is more needful for you.

"And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith.

"That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." And so the apostle did go the second time to Philippi, although nothing is recorded that occurred at that time.

In the second chapter he exhorted the Church there to unity and humbleness of mind, by the example of Christ. "Let this mind be in you, which was also in Christ Jesus:

"Who being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

"Wherefore God hath highly exalted Him, and given Him a name which is above every name.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

And that every tongue should confess that Jesus is JEHOVAH, to the glory of God the Father." and in the following verse he exhorts his converts shine as lights in the world. "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

In the third chapter the apostle exhorted the Philippians to beware of the false teachers of circumcision, and of the works of the law. We must remember that at a long established thing the Jewish economy had been, and how almost impossible it is to turn the mind of a nation at once from one economy to another. The body of the Jews already condemned and rejected could not be so turned, because their sentence was then decreed by God. They had been teachers of others, enforcing the letter of the law, instead of using it as given under the auspices of the gospel, as a teacher to bring the world to the covenant of promise, as so wonderfully taught in Luke iii. 17, to prepare the world to accept the Messiah when He came. It is true there were some most fearful inflictions of the penalty of the law under the Jewish economy, and by the most positive commands

JEHOVAH Himself (Num. xv. from verse 33; Lev. vii.), of that Being in whom the covenant of grace was confirmed by God; but those cases of penal inflictions were few, and I believe they were ordered to be carried out as lasting monuments of what the power of the Divine law was. We know comparatively nothing of the grace of God; even those who thus lived under the condemnation of the law, under the

protection of the JEHOVAH GOD of the covenant, may at last have been convinced of sin, and be found saved in the day of the Lord. The thief upon the cross died under the condemnation of the law, but he was that day glorified with Christ. St. Paul grasped the subject in all its extent when he wrote: "Deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the JEHOVAH SAVIOUR" (1 Cor. v. 5). And again: "By grace are ye saved through faith, and that not of yourselves: it is the *gift* of God." Faith in the last moment in those who died would save their souls. The JEHOVAH was the conductor of their spirits from the abode of earth, and if He had not blotted their names out of the book of life, they would be found there. So absolute is grace, "it is the *gift* of God."

Reader, have you already compassed that gigantic truth savingly? It is a more stupendous fact than the creation of the whole system of worlds; its magnitude we shall never compass till the boundless realms of space are enrolled in light, each name enrolled in the register of life, in Christ. But let me never forget to add that the law was not abolished by the Gospel, the penalty of it was alone abolished: "We are not under the law, but under grace." By Christ we are as fallen beings delivered from its bondage. The law remains the glorious image of the holiness of the Gospel. And even the terrible inflictions of the punishment of it that we have noticed, were to teach us the same great moral truth, the holiness of the religion of JEHOVAH, of Christ. But

men in this scheme God the Holy Ghost comes in to our help, and He will work till He has not only regenerated and sanctified, but till He has identified us with Christ in glory.

It was the Divine commission given to St. Paul, not to abolish Judaism—Christ did that—but to eradicate it, and to establish Christianity, the religion of the Gospel that Christ had instituted. And he did do this to all intents and purposes; for he cut up the one, root and branch, and planted the other in its native soil, in all places whithersoever he went. And this is the meaning of this third chapter to the Philippians. I have said before, Christ descended from heaven and gave St. Paul to do what the Jews would not suffer Him to do, to explain and to delineate all the detail of what He had done. When He said to His disciples, "Let us go into Judæa again;" they answered, "Master, the Jews of late sought to stone Thee; and wilt Thou thither again?" (John xi. 8.) And "the chief priests consulted that they might put Lazarus also to death" (John xii. 10). Thus we do not know what Christ appeared to any but disciples after His resurrection, but instituted other means for the instruction of the world in the fundamental doctrines of His Gospel, and for the propagation of it; even by the sending of the Holy Ghost into His temple, His body the Church, and by the inspiration of the Holy Ghost, to complete the canon of the Holy Scriptures. Moses and the prophets foretold the future, St. Paul and the other apostles recorded and elucidated the past. I shall later have to notice again the subject of the evil spirit, the implacable enemy of all

good ; I shall therefore return here to the chapter from which we digressed.

“ Finally, my brethren, rejoice in the JEHOVAH . . . Beware of dogs, beware of evil workers, beware of the concision.” These were all contemptuous terms. As the Gentiles had been called dogs as we speak of heathens (Matt. xv. 27), so St. Paul applied the term to the Jews as unbelievers. By evil workers he meant the false teachers who had been trying to draw back converts to Judaism. By concision, he ridiculed the act of circumcision : that which had been a token of the covenant of promise was then obsolete, because the Messiah had come.

“ For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” And then he went on to show how he had been an unbeliever, a false teacher, and of the circumcision ; but then, how he repudiated all, and renounced error.

“ What things were gain to me, those I counted loss for Christ.

“ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my JEHOVAH : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith :

“ That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death ;

"If by any means I might attain unto the resurrection of the dead."

Thus do we see what a monument the apostle was at that transition period, and of that transformation of mind and spirit that he was sent to teach. The change was perfect and entire. Well might he so soon revert to it; as it were, preach himself as an example. "Brethren, be followers together of me.

. . . For our conversation is in heaven; from whence also we look for the Saviour, the JEHOVAH Jesus Christ:

"Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself."

Thus we see, in the apostle's mind there was nothing more than a firm faith in a complete change, deliverance, and restitution of all things. And this, I will not say firm persuasion, but revelation of things unseen, led him on to further and still more earnest exhortation, as we see in the next chapter. It is only separated by our division of the Bible into chapters. "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the JEHOVAH, my dearly beloved." It is a peculiar feature in this epistle that St. Paul wrote to the Philippians as peculiarly his own children in the 12th (Philipp. ii. 16). The fruit of every seed of truth sown by the faithful will be found in the day of the Lord.

"I beseech Euodias, and beseech Syntyche, that ye be of the same mind in the JEHOVAH."

"And I entreat *thee* also, true yoke-fellow"—Most likely it was Epaphroditus, and who we have supposed was one of the bishops, or chief spiritual heads of that church (Philipp. i. 1), who was now thus appealed to—"help those women which laboured with me in the gospel, with Clement also, and other fellow labourers, *whose names are in the book of life.*"

Mark how St. Paul grasped the doctrine of the grace of Christ. He did not say, who are good men or good women, but he took hold of the grand truth of the Gospel, "*whose names are in the book of life;*" there, and not blotted out. And I am sure, when we arrive in glory, and hear our names called over from the book of life, see them written there, not blotted out, we shall be very little disposed to "frustrate the grace of God," as men and false teachers do here; we shall be little disposed to rob Christ of the glory of our salvation, as men do here. There will then be no "dogs," no "evil workers," none of "the concision:" even the divinely appointed means of grace will be looked back upon in their true subordinate sense, and the Church will see that she was the agent of God's power, the honoured instrument of knowledge and of the grace of God to others, and that salvation was not in her, nor in her sacraments.

St. Paul, as by faith he beheld those names there, exclaimed on this side glory: "Rejoice in the JEHOVAH alway: again I say, Rejoice." And then he added: "Let your moderation be known unto all men. The JEHOVAH is at hand." And so His coming is at hand to every one of us, as it was then to St. Paul.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

But then mark how, as ever, he reared the law of the Gospel on the foundation he had laid: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

And then, after thanking again that Church for the gift she had sent, he added his usual salutations and benediction: "Salute every saint in Christ Jesus. The brethren which are with me greet you.

"All the saints salute you, chiefly they that are of Caesar's household.

"The *grace* of our JEHOVAH Jesus Christ be with you all. Amen." What a volume of life was that benediction from the mouth of St. Paul.

Reader, read a few words from David (Psa. cxix. 1-56), and you will see those two great champions of the truth standing upon the same Foundation, their souls anchored upon the same hope, both sure and steadfast. But what must that Rock be that can thus sustain the true Church throughout all ages that the rains cannot rot; that the floods cannot luge; that the winds may sweep over but cannot shake or weaken; that the devil cannot undermine?

"The joy of the JEHOVAH is your strength" (Neh. viii. 10).

I may in this chapter add one more witness to this noble testimony. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the JEHOVAH hath done it" (Isa. xlv. 22).

CHAPTER XL.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Giving thanks unto the Father; . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. i. 12, 13.



THIS Epistle to the Colossians was written while St. Paul was a prisoner at Rome. There is in it no direct mention of his ever having been at Colosse, but I think there is not a question upon the matter. It was very near Laodicea and Hierapolis, and from the mention of the people of the three cities in Col. iv. 13, we may well suppose they were not all unknown to him when in Phrygia. "Now when they had gone throughout Phrygia" (Acts xvi. 6). "He went over all the country of Phrygia" (Acts xviii. 23). I say, as Colosse was one of the chief cities, if not the capital of Phrygia at that time, we may suppose that St. Paul had not only been there, but that he did plant the Christian Church there. "He went over all the country in order, strengthening the disciples." "As they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily."

I believe Col. ii. 1 is the passage that has led some to think St. Paul was never at Colosse, but if rightly read, it conveys no such evidence. On the contrary. I gather from that and the fifth verse that he had perfect knowledge of the Colossian Church. "For I would that ye knew what great conflict I have for you"—and then, mark, his mind passes to another Church—"and for them at Laodicea." Now what follows relates to Laodicea, and not Colosse: "And for as many as have not seen my face in the flesh." Now if we turn again to Acts xvi. 6, we read: "When they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia." Here is precisely the separation of the two Churches, as in the verse we have noticed (Col. ii. 1). And as I have said, the fifth verse confirms this opinion: "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." This gives us the idea of the natural eye of the writer, resting or returning to something with which it was perfectly acquainted.

I notice all this so particularly here, because a very important point depends upon the movements of St. Paul at that time, and his correspondence with the Laodicean Church, mentioned in Col. iv. 16. St. Luke was with him in that journey from Phrygia to Philippi. "A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

"And after *he* had seen the vision, immediately *we* endeavoured to go into Macedonia, assuredly gathering

at the JEHOVAH had called *us* to preach the Gospel unto them.

"Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis ;

"And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony : and we were in that city abiding certain days." I have before shown that Philippi was a Roman colony, and the first place at which St. Paul preached the Gospel on the continent of Europe. God had a most special work for him to do there : as we have seen, he was under the direct guidance of His Spirit. "They were forbidden of the Holy Ghost to preach the word in *Asia*. And the Spirit suffered them not to go into Bithynia." From the epistle to the Philippians we have seen the fruit of the Spirit that was to be garnered at Philippi.

But what I have to notice here is that St. Luke, the writer of the Acts of the Apostles, was with St. Paul at that time, and he was with him also at Rome when he wrote these epistles.

"Luke, the beloved physician, and Demas, greet you.

"Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans ; and that ye likewise read the epistle from Laodicea" (col. iv. 14-16).

Now the question is, Where is the epistle that was written to the Laodiceans ? Some have thought that was the Epistle to the Ephesians that was meant ;

but this is not likely, as his subject was La I believe that epistle was the Epistle to the He and I think when I have opened all the surr circumstances, my reader will think so too. can be no doubt but the epistle is St. Paul's think as clearly written for him, as his ama by St. Luke. When the epistle was penned self, we have the notification, "I Paul have w with mine own hand." When we have not surance, the epistle may have been written : by some one else. I must then, first, look strong probability that the Epistle to the Hebr penned by St. Luke, with the confident co that the epistle is St. Paul's. Secondly, w inquire why it was addressed to the Hebrew the author of it concealed his name, with h commendation of his apostleship? and why i have been sent to the Laodiceans?

The epistle is one of the most important l the Bible, and some part of it is the most st the most severe of anything in the Bible. I ca read it but with perfect awe. And thus it singularly suited to the Laodicean Church spiritual vitality was then dying out, as it wa Hebrews, whose sin was the rejection of all th mental doctrines of Christianity, of Christ epistle to that Church illustrates Christ's own "Behold, I stand at the door, and knock: if e hear My voice, and open the door, I will cor him, and will *sup* with him, and he with me iii. 20). Sir Isaac Newton fixes the time of this book in the time of Nero. If this was so,

urgency justifies St. Paul's severity; for when he wrote, that Church must have been near spiritual dissolution.

I am thus noticing this here, because I intend in this little undertaking to place the Epistle to the Hebrews after these four epistles—Ephesians, Philipians, Colossians, and to Philemon—believing it to have been written by St. Paul, from Rome, at the same time. The reason for what is so vaguely added at the end—"Written to the Hebrews from *Italy* by Timothy"—will be obvious as we proceed.

First, that the style of the epistle is that of St. Luke, and in all probability it was written by him for St. Paul. It has been thought his gospel was written under the direction of St. Paul, and it is supposed it was published about the year A.D. 63, after St. Paul's release from his imprisonment at Rome. And I am very much inclined to think the person whom he addressed as "most excellent Theophilus," was St. Paul. The name meant a friend, or a lover of God; and it was usual among the Jews to address good and worthy men, or those they loved, by some endearing name. The Ahasuerus of Scripture was such a name.

St. Luke wrote: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee *in order*, most excellent Theophilus." But in the verse before he had said he was going to write what had been delivered unto us by eye-witnesses. It is true the next verse, as rendered in our version, would rather lead us to believe that it was written to a young convert: "That thou mightest know the certainty of those things wherein thou hast been

instructed." I think St. Luke is speaking here of the history of our Lord, or of the matter of the gospels as it had been delivered to them. "Forasmuch as *many* have taken in hand to set forth in order a declaration;" perhaps in council. He seems to have been the divinely appointed person to receive the matter, and to put it into order, to make one of the four witnesses, as he records many things the other evangelists do not; the birth of John the Baptist, the Roman census, the circumstances attending the birth of Christ, the vision to the shepherds, the conversation of Christ with the doctors in the temple, the testimony of Simeon and Anna; the parables of the good Samaritan, of the prodigal son, of the rich man and Lazarus, of the wicked judge, and of the publican and Pharisee; the cleansing of the ten lepers, the restoring to life of the son of a widow at Nain; the account of Zacchæus and of the penitent thief; and the particulars of the journey to Emmaus.

Now we must remember that St. Paul had been a Pharisee, a ritualist, and a formalist. At his conversion the light of eternal truth shone into his soul, but it is not likely he had read the entire history of the life of Christ. He had much historical knowledge to acquire, and I think the verse I have referred to might be read: "That thou mightest know the certainty of those things of which thou hast been informed."

It is supposed St. Luke was converted by St. Paul at Antioch, of which place he was a native (Acts xi. from verse 26). And we may suppose that St. Paul, finding so able an ally, a man of learning and refinement so suited to himself, they concerted together to

let in order a complete history of our Lord. Thus do we see another great department of work the Lord had for him to do. I think the preface of the gospel is simply a dedication of it to St. Paul, under the designation of a friend of God. The name may have been chosen from his supernatural calling, as Abraham was called "the friend of God." I do not think that noble testimony to our Lord would have been dedicated to a meaner name than one whom He had called.

Abraham was called of the JEHOVAH—or, as He said, "I, the Almighty GOD"—to institute the rite of circumcision, in token of the covenant of promise. 'It shall be a token of the covenant betwixt Me and you' (Gen. xvii. 1-11). St. Paul was called of the same Being, JEHOVAH, to abolish the rite, because when the covenant was fulfilled. And had the Jews received the Messiah when He came, had they joyfully passed onward on the current of grace through that transition period, this long conflict of St. Paul with them would have been saved. But standing as he did, the foremost in the conflict with the Gentile and the Jew, he was pre-eminently a friend of God.

The history of thirty years in the book of the Acts of the Apostles opens with a notification to the same person: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up." Now, as this history is continued from the ascension of Christ to the time St. Paul was imprisoned at Rome, because he had appealed to Cæsar, this notification may refer to the publication of the gospel at that time. St. Paul was under arrest by the Jews; and I shall show

how cautious were his and St. Luke's expressions and movements in consequence. Suffice it to say here, that as St. Luke had been the companion of St. Paul, in his journeys to propagate the Gospel, and was with him at that time at Rome, it is not unlikely that he wrote for him at least a part of this epistle to the Hebrews. I see in it also internal evidence of two intentions : one, a letter to the Laodicean Church, the other, an epistle to the Hebrews.

I have secondly to inquire, why this epistle was addressed to the Hebrews. "The Hebrews" is a very broad expression. It does not say, to the Hebrew, or to the Jews, anywhere; but to the Hebrews: and we must look for the wisdom of this in the heads and hearts of the two wise men who so nobly united all their powers to root out Judaism, and to plant Christianity upon a broad and safe foundation.

The title of the epistle takes us back to the generation of Shem, to the generation of the righteous (Gen. xi. 4, 15-17), the generation in whom God dwells (Psa. xiv. 15). See what is contained in this chapter in Genesis: the record that the whole world was of one language, the confusion of tongues, the generations of Shem, the calling of Abraham; in short, the founding of the Hebrew nation. And therefore we may justly conclude that Hebrew was the original language, preserved through the generations of Shem. Some have thought that the name was given by the Canaanites, on account of themselves having passed from beyond the Euphrates; Eber meaning one that passes, or a passage, and Hebrews means simply the descendants of Eber. Therefore we

re sure that Eber was a typical name given by God, and in time He fulfilled its meaning by calling Abraham to pass from Ur of the Chaldees to Canaan (Gen. xiv. 18), as He did also fulfil the meaning of many other Jewish names. St. Luke, in his genealogy of Christ, recorded the name (Luke iii. 35).

St. Paul then was a Hebrew. "Are they Hebrews? so am I. Are they the seed of Abraham? so am I" (1 Cor. xi. 22). "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee" (Philipp. iii. 5). And we read, when all Jerusalem was in an uproar, and St. Paul was dragged out of the temple, accused, and apprehended of the Jews, "he spake unto the people in the Hebrew tongue" (Acts xxi. and xxii.); and the risen and glorified Being of the covenant addressed him "in the Hebrew tongue, Saul, Saul" (Acts xxvi. 14). Was it then any marvel that St. Paul should write an epistle to the Hebrews, to them in the broadest sense of that term? His great soul went forth toward them, his Divine commission to the Gentiles nothing hindering it. Hear the rush of those mighty waters, and rather marvel that the Hebrews should have been impervious to the wind, to the light, to the element of life.

"I say the truth in Christ, I lie not, my conscience be bearing me witness in the Holy Ghost.

"That I have great heaviness and continual sorrow in my heart.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. ix).

But St. Paul knew that the time of their rejection, as the trustees of the keys of the kingdom of God, had come (Acts xxviii. from ver. 23); but as sinners to be themselves saved, as subjects of that kingdom of grace, he yearned over them still, and would instruct them in those great truths so hard to be received, but more especially by them.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed according to the promise" (Gal. iii. 28; Rom. x. 12).

Then why should St. Paul, as the author of the Epistle to the Hebrews, have concealed his name? why have witholden the usual commendation of his apostleship? why, as we suppose was the case, should the epistle have been sent, to some extent, secretly to the Laodiceans? The answer to this is the old and pitiable story of hatred and insurrection against Christ and His gospel. It was the Jews who were St. Paul's greatest persecutors, and it was they who were always compassing his steps, making "an uproar," and causing his arrests. While he was "breathing out threatenings and slaughter against the disciples of the JEHOVAH;" when he was going to Damascus, with "authority from the chief priests to bind all that called upon His name," there was but One Hebrew to molest or arrest him. But when he went forth in the name of that One, proclaiming that He was indeed the JEHOVAH SAVIOUR MESSIAH, then the whole body of the Jews, save a few disciples and converts, rose against him—councils, Sanhedrim, princi-

palities, powers, populace. Then was fulfilled what "the Shepherd and Bishop of souls" said in His charge when He sent forth the apostles upon their work: "Beware of men: for they will deliver you up to the councils, and they will scourge you in their *synagogues*"—signifying the Jews.

"And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles" (Matt. x). All this, and much more happened to St. Paul. Let my reader read Acts xix. 8-20; xxiv. 1, 5, 9; xxv. 7, 15; xxviii. 17-31.

And He said: "*Of the Jews* five times received I forty stripes save one;" the most severe punishment the Jewish law permitted (Deut. xxv. 3). "Thrice was I beaten with rods." This was a Roman punishment, but doubtless the sentence had been obtained by the Jews, as Christ said of them to Pilate: "He that delivered Me unto thee hath the greater sin." "Once was I stoned." This was a Jewish punishment (Num. xv. 35; John viii. 7). "In perils by mine own countrymen" (2 Cor. xi. 24, 25). And again we read such expressions as these: "The Jews laid wait for him." "Serving the JEHOVAH with all humility of mind, and with many tears and temptations, which ~~hold~~ me by the lying in wait of the Jews." "So shall the Jews at Jerusalem bind the man that owneth this ~~girdle~~." "Certain of the Jews banded together, and bound themselves under a curse, saying that they would either eat or drink till they had killed Paul. And they were more than forty which had made this conspiracy. . . . This man was taken of the Jews,

and should have been killed of them : then came I with an army and rescued him." In all these murderous assaults how would the apostle hear the voice, "Saul, Saul, why persecutest thou Me?" And from the many narrations of his conversion before councils and kings, it is clear he did well and ever remember the mighty change that had come over him: he did rear the memorial, an eternal monument of truth.

How fixed the eternal decrees of the eternal throne : "The JEHOVAH said, He is a chosen vessel *unto* Me, to bear My name before the Gentiles, and kings, *and the children of Israel*. For I will show him how great things he must suffer for My name's sake."

But does not this murderous attempt of the Jews throughout thirty years, to take away the life of the chosen vessel, tell us why he should have given a title of so broad a latitude to one of his most important epistles, without daring, or perhaps even wishing, to draw the line more closely? Both St. Luke and St. Paul knew that to dictate a creed to the Jews would be to compass their own deaths. St. Paul may therefore have written the deep doctrinal matter of the epistle to the Hebrews in the large sense of the title—to those whom he loved so well, that he could have wished himself accursed from Christ for their sakes; while originally he may have written a part of it to the Laodicean Church. The closing passages could not have been written to the Hebrews in the large sense of the word. "Pray for us . . . But I beseech you the rather to do this, that I may be restored to you the sooner." This verse would lead

to suppose he had been at Laodicea, although not the time he wished to go there (Acts xvi. 6).

I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few days." This verse favours my opinion that this letter has upon it the stamp of two distinct intentions—it is not a letter of a few words—and that the matter to the Hebrews was a concerted work of St. Paul and of St. Luke, even as the Gospel of Luke and the book of the Acts of the Apostles are so.

Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you" (Heb. xiii. 19, 22, 23). Timothy had been a companion with St. Paul at Rome, therefore I must go one step more of St. Paul's history, to show the probability of this epistle having been the united work of St. Luke and of St. Paul.

The last words of St. Paul recorded in the Acts of the Apostles, are that dreadful sentence upon the Jews, given by Isaiah, pronounced by Christ, and repeated by the apostles. As we read it in all these places, it is like the sentence of the Judge, the JEHOVAH himself, that then could not be repealed, or admit of further reprieve: "If any man love not the JEHOVAH SAVIOUR MESSIAH, let him be Anathema Maran-atha" (1 Cor. xvi. 22); that is, accursed in the JEHOVAH comes. After St. Paul pronounced that dread sentence upon the Jews at Rome—for one is identical with the other—we read: "When he had said these words, the Jews departed, and had no reasoning among themselves." I do not think

this reasoning was of a salutary character, but perhaps deep and foul, more like that of Judas, how they might compass the death of him who had cast the die, and charged it upon them.

The biographer of the apostle then added, that he "dwelt two whole years in his own hired house, preaching the kingdom of God, and teaching those things which concern the JEHOVAH Jesus Christ, *with all confidence, no man forbidding him.*"

The Jews were silenced. Nero was the only one who could have acted with authority against him. We have heard "King Agrippa" say, "Paul, almost thou persuadest me to be a Christian;" and Felix, "When I have a convenient season I will call for thee;" and even of the actions of Festus, he, "willing to do the Jews a pleasure." And so I say, Nero does not seem to have troubled himself about St. Paul, only perhaps as the accusations were laid against him by the Jews, the opposition raised against him by them, and Nero's power brought to help them play their part. I do not say he was not a fierce tyrant when aroused, or that his hatred of the Christians was not Satanic when so induced. "Pilate sought to release Jesus: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend" (John xix. 12). And so I repeat, I believe the Jews were the cause of the persecutions of St. Paul. And this will account for the abrupt breaking off of his history by St. Luke, for the hiatus between the closing of his record and the glimpses we have of him again in the epistles to Titus and Timothy, particularly in the last of these. We must suppose then the epistles to the

sians, Philippians, Colossians, Philemon, and to Hebrews, written during those first two or three of his detention at Rome. The Lord Jesus had this work for him to do, and in the faith in him he quietly did it. But I think it is very probable that the Gospel of St. Luke, the book of the Acts of the Apostles, and the Epistle to the Hebrews, all published by St. Luke after St. Paul's martyr-

Perhaps a part of the Epistle to the Hebrews intended for the Laodicean Church, but never published that part which he said, "I have written a letter to you in few words," but that St. Luke compiled it in one epistle and gave it the title to the Hebrews, for whom the deep matter of it was intended by St. Paul. It must be confessed there was some mystery in the sudden withdrawal of St. Luke as a companion, and in the broad notification at the end of the Epistle to the Hebrews: "Written to the Hebrews in Italy by Timothy."

The first Epistle to Timothy was written from Laodicea, and this confirms my opinion that the verse, **xiii. 19**, was written to the Laodiceans. The Epistle to Titus was written from Macedonia, both in the year sixty-five. Therefore we are sure St. Paul left Rome after the year sixty-four, and there can be no doubt but he visited all the Asiatic Churches, Timothy ordained the first bishop of the Church at Ephesus, and Titus of the Church in the Island of Crete. Whether he did from thence accomplish his intended journey into Spain, we do not know. He may have done so, and visited Britain also; but if he did, we have not a word of his journey. The point we do

come to is that he was sent back a prisoner to Rome, by whom we do not know, but most likely by the Jews, who were ever lying in wait to compass his death, and to crush Christianity in its bud. The Jewish religion was to become extinct; how would they fight for caste? So complete a transition as the apostle proclaimed was sure to bring down upon him the loss of life—I had almost said, upon all who proclaim the kingdom of Christ, as supreme over all principalities and powers. It is said, Rome was at that time consumed by fire, and that the Christians were accused of having perpetrated the deed. Suffice it to say, St. Paul was condemned and beheaded at that time, in the year sixty-six.

The second Epistle to Timothy was written during that last imprisonment, and should be read here. I may extract a few passages, and it will be seen how different were the apostle's feelings to what they were when he wrote before from Rome. Then he knew he should be restored again to the Churches he had planted; now he knows that his end is come.

"Be not thou ashamed of the testimony of our JEHOVAH, nor of me his prisoner" (2 Tim. i. 8).

And in the twelfth verse he said, for teaching the truth, "I suffer theset hings: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. . . ."

"The JEHOVAH give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me."

And in 2 Tim. ii. 9: "I suffer trouble, as an eviler, even unto bonds; but the word of God is not bound."

The last chapter, perhaps the last letter St. Paul ever wrote, is almost too sacred to render imperfect; so I must extract from it a few passages for my present purpose.

"I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the JEHOVAH, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

"Do thy diligence to come shortly unto me. . . .

"Only Luke is with me. . . .

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments. . . .

"At my first answer no man stood with me, but all mocked me. . . .

"Notwithstanding the JEHOVAH stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

"And the JEHOVAH shall deliver me from every peril work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen.

"Do thy diligence to come before winter. . . .

"The JEHOVAH Jesus Christ be with thy spirit. Grace be with you. Amen."

From this chapter we see that St. Luke was with St. Paul to the last. It is possible that even he forsook him in his first trial and defence, as St. Paul employs almost Christ's own expression : " No man stood with me, but all forsook me." " Ye shall leave me alone: and yet I am not alone, because the Father is with me."

There are very few persons of strong, independent principles enough to judge for themselves, and to take their stand on the side of truth and right. The multitude stream on with the current; take the popular side, regardless of worth, or of right or wrong. If Christ had not risen from the dead, to reawaken and to recall the apostles to their work, it is possible that His name would have perished with Him, noble, magnanimous, and divinely moral as He was. St. Paul did not rise from the dead, but St. Luke was with him to the end; and I think it very likely that the book of the Acts of the Apostles and the Epistle to the Hebrews were published after St. Paul's death, and it is not impossible that the Gospel of St. Luke was also. What were those precious documents left at Troas in that, St. Paul's last circuit of the churches? The cloke to cover his aged body in the cold, damp prison, was not of much importance; the books must be brought, but "*especially* the parchments." Without doubt Timothy did go to Rome with these; and we can fancy the three divinely chosen depositaries of the truth of God consulting together during that dark winter about the best means of giving to the world this precious matter of those important parchments. The winter must have been the time that intervened between

the first indictment for which he was sent to Rome, and his trial for being—as was pretended—concerned in the conspiracy of burning Rome. Was St. Luke so awestruck at that last fearful tragedy, that he feared to complete the history of the great martyr to the truth, or to add his name to one of the strongest testimonies he bore to it? We know nothing: there they stand, the works of God the Holy Ghost. He inspired them, and by His good providence He preserved them from the fury of the Jews and from the flames of Rome, as by the same power He has given to us revelation entire. And to the Hebrews, in the largest sense of the title, the epistle that was intended for them by the undefined affix: “To the Hebrews from Italy by Timothy.”

There is no epistle extant to the Laodicean Church, and I do not believe God suffered it to be suppressed or lost—“the Word that liveth”—and therefore I believe it is one together with this to the Hebrews, published perhaps by St. Luke after St. Paul’s death.

It is said St. Luke went from Rome at that time into Achaia, and some have said that he preached the Gospel in Africa. But as after the crucifixion of Christ we see all the disciples assembled together in one room, with shut doors, and probably from our Saviour not attempting to enter by the doors, with barred and bolted doors, “for fear of the Jews;” we can quite understand why St. Luke should leave the place of the scene he had witnessed, go no more into Asia, but seek a field of labour where he was, at least, safe from the most deadly unbelievers of the world. The time and place of his death are not known. Let us

thank Christ for such a witness of Himself, and not regret that more was not added, but marvel at what was done.

I will mention only one more circumstance here that may lead us to suppose that St. Luke was more employed as the amanuensis of St. Paul than is generally supposed. Some have thought that, after being struck blind at the time of his conversion (Acts ix. 9-18), he suffered from weak sight, from which he never quite recovered. If 2 Cor. xii. be read here, this opinion will be seen to be very likely. I believe the person spoken of in the first five verses of this chapter was St. John, that St. Paul had seen him at Ephesus, and heard from him of the revelation that had been made to him; but then he goes on to speak of himself: "Of myself I will not glory, but in mine infirmities. . . . Lest I should be exalted above measure *through the abundance of the revelations.*" We see here that the light of the Gospel of our salvation was made known to St. Paul at that time by revelation; the volume of the light of life flashed into his mind, upon his soul, at once; and as the natural eye was darkened, the eye of the spirit saw the heavenly vision, the entire scheme of the Gospel. And then he said, lest he should be exalted through the abundance of these revelations: "There was given to me a thorn in the flesh. For this thing I besought the JEHOVAH thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness."

Throughout the whole of St. Paul's writings there

a reference to some physical infirmity (2 Cor. x. 10 ; Gal. iv. 13, 14, 15). Doubtless that stroke of judgment was to arrest him in his course of sin. How often will a heavy affliction awaken the soul, when love fails. In like manner Zacharias was struck dumb for his unbelief. St. Luke is the only evangelist who records the fact (Luke i. 20). St. Paul's blindness may have directed his mind to it. And it is very remarkable that St. Paul commanded blindness upon Elymas the sorcerer when he withstood them, and sought to turn away the deputy from the faith: "Behold, the hand of the JEHOVAH is upon thee, and thou shalt be blind, not seeing the sun for a season " (Acts xiii. 8-11).

We may suppose these bodily, and now increasing infirmities of St. Paul, were one reason of his so attaching himself to St. Luke, and so avail himself of his help to write, and perhaps to some extent to arrange his works. We should not meet with these expressions, "The salutation of me Paul with mine own hand," if it had been his habit to write all his epistles himself. As the name of the writer of the Acts of the Apostles, and the name of the writer of the Epistle to the Hebrews were both concealed, the epistles may both alike have been published after the apostle's death, by St. Luke, and perhaps the names of both concealed from the same reason.

Noble and admirable as the character of St. Paul was, it is by no means my intention to make him more conspicuous than his Master, nor to give him more prominent place than his Master ; but only to show how he loved, honoured, worshipped, and exalted

that Lord and Master. Therefore I shall return to ~~the~~ my first great purpose in this work, the setting forth and exaltation of Him alone. But I may say here, if a Divine revelation of the Gospel of our salvation made a St. Paul, the man who wrought the change he did; who did the gigantic work he did; who planted Christendom, while Satan, incarnate in man, was walking to and fro upon the earth to tear it up by the root; I say, may we not confidently pray for such revelations of the Gospel to man? May not, not a St. Paul alone, but the Christian Church, in and with her multifarious gifts, go forth and bring the world within the pale of the Protestant faith? Is it not evident that the power is alone of Almighty God, that there must be more prayer, more spiritual communion with Him, more childlike trust in Him as our Father and reconciled God.

“All power is given to Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.”

St. Paul was a monument of this power (1 Tim. i. 13-16; 1 Cor. i. from the twenty-fourth verse); not only of its regenerating, transforming character, but also of its sustaining and operating nature. As I have said, it wrought in St. Paul to plant Christendom; and I do believe now, a commission of the Gospel, instituted and protected by the government, and well supported by some imposed duty, and by the free-will offerings of the country, never forgetting that “the weapons of our warfare are not carnal, but mighty through God to the pulling down of

strongholds" (2 Cor. x.). I scarcely dare think of the money spent in this country upon the most veritable follies that can be conceived of; in short, upon everything but the planting Christianity over the world: this is only supported by a dribble from the ocean. If money spent upon pagan monuments to memorialize the dead, and some of that that is spent in diving into the mysteries of this world, and that spent upon vanities and indulgence, were put into the treasury of God, what might it not do? Let us remember the little free-will offering that was sent from the Philippian Church to the prisoner at Rome, to that giant in the faith who had no means, no weapon but "the sword of the Spirit, which is the word of God;" the extent of whose charity was this: "I have suffered the loss of all things, and do count them but dung, that I may win Christ."

The weak instruments that God ever calls for His work should teach us that "it is not by might, nor by power, but by His Spirit." We see Christ in His distinct humanity, born in a manger, a feeble Infant, the son of a carpenter, no form nor comeliness, despised and rejected of men, not where to lay His head, scourged by Pilate, crowned by the soldiers with a crown of plaited thorns, clothed in a purple robe, smitten with their hands, set forth to public gaze, and the proclamation made—"Behold the man!" crucified between two thieves; and yet that holy Form that suffered all those indignities, and many more, was the uncreated Sacrifice that was to take away the in of the world; the Divine, pure Body, that was to come for the sin of all; the Offering appointed by

God, from a past eternity, to redeem mankind. *If* *was* God, reconciling us to Himself, restoring us *to* Himself. God came down to conflict with the devil, and to deliver all from him who are convinced of sin, and willing to be delivered. The God, in the full, free exercise of His nature, love.

The great apostle pales before his JEHOVAH SAVIOUR MESSIAH, but shines in his resplendent integrity as the faithful servant and soldier of Him, his God. In the proclamation of God having done a work that none but God could do, we have seen this already; but we must now return to his epistle to the Colossians, the essence of which is the Godhead of Christ, and then we may follow him on in his hold upon that doctrine to the end of his life; and worship God that by an object, outcast and despised, He could compass a work so great and glorious, so complete and all-sufficient; and pray Him to make it known to the world by revelation, as He did to St. Paul. If we are faithful in the means, He will be faithful in the grace.

We have seen the Epistle to the Colossians was written from Rome, during the first imprisonment of St. Paul there. Timothy was then with him, as he commended his apostleship with his own. And then his usual salutation: "Grace be unto you, and peace, from God our Father and the JEHOVAH Jesus Christ."

In verse 12, as although his spirit had already taken flight, he said: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

"Who hath delivered us from the power of dark-

and hath translated us into the kingdom of His son." St. Paul could not forget that translation; a reality he could never enough make known. What follows is one of those triumphs of faith takes us out of ourselves, and beyond ourselves. From whom we have redemption through His blood, forgiveness of sins:

Who is the image of the invisible God, the first-born of every creature." That is, God, as an Omnipotent Being, would not have created man if it had not been that by "the Word" the human race was created and forgiven before brought into being. Who, the Being of the covenant, lived before them, first-born of every creature.

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and without Him nothing came to pass:

And He is before all things, and by Him all things consist." This is the point in St. Paul's argument that the Son, the sacrifice for sin, was the Son of God, and that the Creator was the Redeemer—one Being.

And He is the head of the body, the Church; Christ and the Church are one Being; they cannot be separated; in the presence of God they are one; He sees all in one. Christ is the representative of the human family. The Church takes her place as the child the parent's, as the wife the husband's; all the holiness and the glory of the Head are hers, and all the munificence of heaven is hers.

"Who is the beginning, the firstborn from the dead; that in all He might have the pre-eminence." As Christ, as "the Word," was the firstborn of every creature, so as "the Word" He was the firstborn from the dead: all rise in Him. Just as He rose and ascended into glory, so the Church will rise and ascend to glory; that He might have the pre-eminence, that He might be the Head over all. In our translation it is: "That in all *things* He might have the pre-eminence," which is not the mind of the Spirit, but that He might be pre-eminently "the last Adam, a quickening Spirit to all."

"The second man is the JEHOVAH from heaven." Instead of the first Adam being the father and head of the human race, God in Christ is our Father and our Head. We were "created anew in Christ Jesus." Whereas in our translation the *things* of verse 18 are made to refer to the *things* in verse 16, entirely altering the meaning, for verse 18 is perfectly distinct. Verse 16 is speaking of the creation of material nature; verse 18: "And He is the Head of the body, the Church: . . . that in all He might have the preeminence."

"For it pleased the Father that in Him should all fulness dwell."

And in the next two verses there is the same distinction between creation at large, which the writer in Eph. i. 14 calls "the redemption of the purchased possession."

And in Romans viii. 22: "The whole creation groaneth and travaileth in pain together until now." Our world was purchased and redeemed by the blood

Christ, and is to be delivered from its groan and from its thrall.

But in all these instances St. Paul distinguishes between inanimate creation and mere animal creation, and the creature man. Mark again. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself"—unto "*the ether*," spoken of in the foregoing verse, which would be better rendered God—"it pleased God that the likeness of the Godhead should dwell in Him."

And then in verse 20 the apostle continued: "By Him, whether they be things in earth, or things in heaven." And I say, now mark how his mind passed again to the creature.

"And you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight:

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister. . . .

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God."

As I have said before, St. Paul did plant the Gospel dispensation. Christ brought it in, St. Paul planted; he says it was given to him to do so. He planted Christendom. Read Acts xi. from verse 19. "The disciples were called Christians first in Antioch."

St. Peter preached, and wrote his two beautiful epistles, but I do not remember of him having ever planted a Church. And it is remarkable that his epistles are not to any Church or people: "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." I see no reason why we should not believe that St. Paul planted the whole of the seven Churches of Asia; I do not know that anything is known to the contrary. There may have been members of the Church of Laodicea whom he had not seen when he wrote Col. ii. 1: the second *for* in this verse is not in the original.

To the Colossians St. Paul went on to speak of "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints:

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory:

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

"Whereunto I also labour, striving according to His working, which worketh in me mightily."

In the second chapter we read: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily.

"And ye are complete in Him, which is the Head of all principality and power. . . .

"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross."

And in the third chapter: "When Christ, our life, shall appear, then shall ye also appear with Him in glory."

And in the fourth chapter: "Continue in prayer . . . Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." The apostle could preach no higher doctrine than this: "In Him dwelleth all the fulness of the Godhead;" and no lower is sufficient for sinful, dying man. He stood himself upon that Rock of Ages, and eighteen centuries after we with him stand upon the same. All that Christ did for our world was done by God. The preceptive teaching of these chapters is worthy of the Divine doctrine.

To it the heroic teacher added: "The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen."

The Epistle to Philemon is only one chapter, and as it was written from Rome during the same period of St. Paul's detention there as those which I am now going through, I may refer to it in this place.

It is said Philemon was a rich citizen of Colosse, converted to the Christian faith by St. Paul (ver. 19),

with Apphia his wife. Some have thought he became bishop of Colosse, and together with his wife suffered martyrdom in the time of Nero; but from St. Paul's particular mention of "the Church in thy house" (ver. 2), I do not think he was bishop, unless, as others have said, that he was made bishop by Epaphras, who was also converted by St. Paul at Colosse, and was very zealous in the cause of the Church there (Col. i. 7; iv. 12).

The subject and the object of this short epistle was the restoration of a servant or slave to his master. Onesimus had robbed and run away from Philemon, and fled to Rome, where he fell in with St. Paul, and was converted by him to Christianity. The epistle to the Colossians was sent to that Church by this slave and Tychicus; and this epistle to Philemon by the slave, sent back to his master. The composition is a perfect masterpiece, shall I say of literature, or of theology? The doctrine of the Lord Jesus Christ, together with the laws and government of His kingdom, are plainly taught in it, finely wrought, and delicately blended. The tenderness, sweetness, Christian charity, brotherly love, benevolence, and intelligent consideration, are all striking features in the epistle. Perhaps the history of this slave suggested some of the preceptive teaching I have before alluded to in the epistle to the Colossians, of which he was to be the bearer. "Servants, obey in all things your masters according to the flesh. . . . And whatsoever ye do, do it heartily, as to the JEHOVAH, and not unto men" (Col. iii. 22, to end of chapter).

"Masters, give unto your servants that which is

st and equal; knowing that ye also have a Master
heaven.

“Continue in prayer, and watch in the same with
thanksgiving” (Col. iv. 1, 2).

I ask if it was possible to preach any more pure
divinity than this? And so I dare not trust myself
to extract from the short letter to Philemon, or to
par it in any way. I would fain insert it all, but I
beg my reader to turn to it, and to read every word
attentively, with this knowledge of its purpose; and
I am sure all its tact and tenderness will be appre-
ciated. It will be seen to be what it is, a marvel of
the spiritual triumph of Christianity.

The apostle brought his apostolic function into
common life, while the rich citizen of Colosse brought
his lay apostleship into the true Church of Christ.
“The Church in thy house.” The common brother-
hood of humanity is another feature of the sacred
history: “I beseech thee for my son Onesimus, whom
I have begotten in my bonds.” And so we may
picture the servant afterwards, not a slave, but an
adopted child in the Christian household of Philemon
and Apphia. We are told St. Paul made him bishop
of Berea, in Macedonia.

But let us pause here for a moment, to inquire how
St. Paul became this firm believer. His faith was
perfectly colossal and impregnable; he could write:
“Though our outward man perish, yet the inward
man is renewed day by day.” But with him faith
seemed to take its giant form at his conversion, and
never to dwarf, never to dwindle, never to relinquish
its hold of the Object upon which it had fastened

itself. Other men's faith seems to grow, but he came into the broad field of the light of revelation at once, and his soul was never darkened. He declared Christ to be the Creator, that the Godhead dwelt in Him, that He is the Eternal Head and all things to the Church; that we shall rise to life eternal in Him, be clothed in His, "the righteousness of God," and for ever in His glory. I say, whence came this strong, unwavering, undying faith? He tells us he received the vision of the knowledge of salvation by revelation. In a moment the scheme of redemption was revealed to him; in a moment the light of life shone into his soul. And henceforth this was his declaration: "The ministry which I have received of the JEHOVAH Jesus, to testify the gospel of the grace of God." "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead)." That was, he took his commission from Christ; and he never doubted, never faltered in duty, till he received the martyr's crown.

Now it is not St. Paul I wish to be seen, although he is so bright and noble an example of discipleship; it is the Saviour of the world I wish to be seen. I wish it to be seen that He did not give him that commission for himself alone, nor that revelation for himself alone, nor even for the work of the ministry in his short day; but for the completion of revelation, for the establishing of the faith of the whole world. And we are to take the truth from St. Paul, just as he took it from Christ, and to hold it fast, to our life's end, just as he held it, without a question, without a doubt; and so doing, the JEHOVAH will abide with us, as

d with him. But let us not forget that St. Paul his commission under the fiery ordeal of blind- a check to his presumption and unbelief; and a physical evil was it that, thirty years after, he l it "a thorn in the flesh, the messenger of Satan flet me." I say, let us remember this, and receive kospel of our salvation as he received it, receive t as he received Him, lest a worse evil come upon Well might he write: "Whom the JEHOVAH h He chasteneth, and scourgeth every one whom scieveth."

CHAPTER XLI.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"For the hope of Israel I am bound with this chain."
 ACTS xxviii. 20.

"Jesus Christ, the same yesterday, and to-day, and for ever."
 —HEB. xiii. 8.



THE prominent feature of this Epistle to the Hebrews is, that it is rooted in the Jewish Scriptures. As it were, the truth of Christ is drawn out from them, reflected from them, and made to stand out prominently and boldly, as the fulfilment of them. There is no other epistle of St. Paul's at all like it. And why? Because it was written to the Hebrews in the broad sense of the term; and so he went back to the first rudiments of Divine knowledge, and instructed them as Jews, not even as infants in the school of Christ. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. v. 11, 12). Now, if St. Paul had been going to write to converted Jews in

y part of Palestine, he would not have adopted
 s course of instruction, unlike anything he ever
 ote to Christians, or to Christian communities.
 ere is a good deal in it that may have been written
 : apostatising Christians, to some falling from the
 ith, as was the Laodicean Church, to whom I have
 :posed the epistle partly to have been written ;
 t there is none of that fellowship, or communion
 th saints, as there is in the apostle's other epistles,
 ve as directing a people to "the heavenly Jerusa-
 m," to the true Church, one in heaven and upon
 rth. Now mark how he at once went back to the
 cient Scriptures, and taught from them.

"God, who at sundry times and in divers manners
 ke in time past unto the fathers by the prophets,
 "Hath in these last days spoken unto us by His
 m, whom He hath appointed heir of all things, by
 om also He made the worlds."

Here the apostle taught that the Son of God, who
 d appeared and spoken unto us — he may have
 ant to the Jewish nation particularly — was the
 ssiah prophesied of by the prophets. And then
 added that God had a purpose before the fiat of
 ation went forth, and that His Son was the Sub-
 nce of that purpose. He made the worlds in
 yance of His purpose, of His purpose in Christ.

Heb. xi. 3 he carried out the thought: "Through
 th we understand that the worlds were made by
 e word of God;" that was, by faith in the great
 rk in Christ, which God had purposed in Himself.
 e Almighty created, in faith in His own Almighty
 n in Christ. No greater stretch of the principle

of faith could have been presented to the Jews, nor of the principles of the doctrine of Christ; for the God who created, who wrought in Him by whom the work of redemption was done, and the God in Christ, was the Creator. "By Him"—the Son—"were all things created" (Col. i. 13, 16).

But then a great fact presupposes itself here, the existence of the evil spirit at that time. It is true we know nothing of the origin of evil. God, as an Omniscient Being, may have foreseen it. I think we do well to take our stand with God upon the arena of that past eternity, and to gaze upon the spiritual conflict beginning there. May it not have been for the evil spirit itself, in its primary form and nature, that in His Son God purposed to destroy? Spirit may be infinite in its capacity of divisibility, and the prolonged conflict may still be prolonged. The passage is a striking one in Gen. iii. 22: "The JEHOVAH GOD said, Behold, the man is become *as one of us*, to know good and evil." Here was the Holy Trinity at the Fall ready for the work proposed. And the record of the creation of man is capable of division (Gen. i. 27. ii. 7). And is not the record of nature capable of subdivisions? In an eminent work I read: "Thus we have those stone men of the caves"—referring to the flint period—"who possessed the world for one hundred thousand or a million of years, and made no more progress in that period than the animals they were associated with." Let it not be thought here that I am advocating

* "Rude Stone Monuments." By J. Fergusson, D.C.L., F.R.S.

Darwin's impious theory. All I am saying is, that of the origin of evil we know nothing. God has been working, and is working, and it behoves us, as His intelligent creatures, to work with Him in the subjugation of evil in ourselves and in each other. This conflict is for the submission of the evil spirit; and thus do we see God in a past eternity, purposing in One, in His Son, to make a full, free, and perfect satisfaction for all—for the evil spirit. To make that satisfaction to justice, an uncreated Sacrifice paid the penalty of sin, and suffered in the stead of the rebel spirit; and thus it is, that without faith in Christ, and without the most perfect love and submission to Him, we cannot be saved. Insubjection betrays the old nature. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Because by Him the life of God is restored to man. These deep mysteries and revealed truths were the teaching of St. Paul. Let us therefore return to it.

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins"—purified us from our sins—"sat down on the right hand of the Majesty on high." It was ordained of God that Christ should reveal or manifest Himself; and no higher type, no more glorious expression could have been given of God. Holiness and love were exemplified in Him.

"Being made so much better than the angels. . .

"For unto which of the angels said He at any

time, Thou art my Son, this *day* have I begotten. This is a reference to Psa. ii. 7. That is, in the *recompensation day*. So whatever may have gone before, we should rejoice that we live in the *Jehovah's* recompensation. We have seen its beginning in *Genesis* and St. Paul saw the glory of *this day* of

"Unto the Son God saith, Thy throne, O God, for ever and ever." We do not know what St. Paul here referred to, unless it was to that in *Daniel* vii. 9, 13, 14, 27, or it might be that passage in *St. Luke* i. 32, 33: in each we see Christ exalted to the right hand of power, equal, and seated with God.

"To which of the angels said He at any time on my right hand, until I make thine enemies thy footstool?" St. Paul saw in the Son of God the Messiah, promised from a past eternity; he saw that He came from God, that He was God, and that He turned to God.

In the second chapter the apostle says, if we consider the economy of the law, "Every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation?"—who have the advantage of hearing the Lord Christ Himself said, and which was confirmed unto us by them that heard Him; and which was witnessed to by God Himself, by signs, and wonders, and miracles, and gifts of the Holy Ghost, according to His own will. And again, that as "the children partakers of flesh and blood, so Christ took part of the same; that through death He might destroy him that had the power of death, that is, the

This is what I have before shown, that the work of Christ, and the consequent bringing in of the dispensation of the Spirit of God, were for the destruction of the evil spirit, of the evil, sinful nature that is the cause of death: "The last enemy that shall be destroyed is death." And all this will as surely be accomplished as that God in the Messiah was victorious over the devil. It was included in the original covenant, and the covenant was confirmed by Himself when the work of redemption was done. This St. Paul explains later in this epistle. I am here only glancing at these chapters, but if these two be read, it will be seen how he substantiated his teaching by the ancient Scriptures (Psa. viii. 4, 5; xviii. 2; Isa. viii. 18).

The third chapter is a sort of introduction to the subject of the Eternal Priesthood of Christ. A great transition had taken place, and St. Paul would be faithful in setting forth the truth; and therefore he acted cautiously, first broached the subject, and then warned those he was writing to of the danger of indifference and unbelief; and again substantiated his teaching by past example (Psa. xcv. 7-11).

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house." St. Paul laboured under no less a Head than the Lord Jesus Christ Himself; he knew Him to be the living Head of the true, hidden Church. And he went on to teach this by saying that the mosaic economy was only the house, or external

system, and Moses was only a servant in it: "But He that built all things is God." That Christ as a Son over His own house—the Christian Church—has more glory than Moses: "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." And then, as I have said, he went on to warn those he taught by solemn exhortation, by the example of the Jews in the wilderness coming short of the promised rest.

"So we see they could not enter in because of unbelief." How gentle the warning, how cautious the advance, and yet how clear the truth, how faithful the teaching. Now mark in the next, the fourth chapter, how affectionately and wisely he led on those whom he would instruct.

"Let us therefore fear, lest, a promise being left of entering into His rest, any of you should seem to come short of it.

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

"For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world."

Here again is a fine stroke of the apostle's marvellous faith. Believers enter into rest now, it is not a thing of the future only; rest, and joy, and peace in believing are theirs now. But unbelievers have not this, although salvation, and rest in it, is as near them as it is the believer, because it does not stand in either,

ut in faith in the works that "were finished from the foundation of the world." And again the teacher auctioned and exhorted from the same passage of David. "To-day, if ye will hear His voice, harden not your hearts. . . .

"For if Jesus"—Joshua—"had given them rest, then would he not afterward have spoken of another lay.

"There remaineth therefore a rest to the people of God." This may first refer to the millennium, and secondly to the final rest of heaven.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Two great works of the world's history, creation and redemption. St. Paul classed them together. The same Almighty Being proclaimed them both "very good," and bestowed the same divine benediction upon both—peace and rest—and then left them, sending God the Holy Ghost to accomplish the work of the restoration of all things.

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." The apostle then went on to say the word of God was not to be trifled with, but that it is quick and powerful, and sharper than any two-edged sword. And then, that we have a high priest, passed into the heavens, Jesus the Son of God. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

In the fifth chapter St. Paul distinguishes between the Aaronic priesthood and Christ's priesthood. He says the latter was of the order of Melchisedek, and

not of succession from Aaron, or, of the order of Aaron. "Thou art a priest for ever after the order of Melchisedek," referring to Psalm cx. He says Aaron was chosen of God; he did not take the honour upon himself. And "so Christ also glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten thee, said also, Thou art a priest for ever after the order of Melchisedec.

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." This is a reference to the agony and bloody sweat on the Mount of Olives, as recorded by St. Luke (xxii. 39-46). In saying our Saviour was heard, it does not mean that He was delivered from natural death; but that His prayer was heard, and answered, inasmuch that He was sustained in the spiritual conflict: Satan was foiled. And the Almighty God not only delivered humanity in Him, but the spiritual Head in Him was delivered in His glory, unmarred and unspotted by any contact with evil; and the Church in her purely spiritual nature, or rather in His nature, imputed and bestowed, was delivered with Him by God.

"Though He were a Son, yet learned He obedience by the things which He suffered." Obedience here does not mean obedience as applied to the creature, but obedience to the work of God He had undertaken, obedience to the work of redemption. As the apostle had said before to the Philippians, "He became

bedient unto death, even the death of the cross." To sacrifice of fallen man could have met the case; none but "the Holy One," the God, could have accomplished the spiritual victory, have paid the boundless debt. The Eternal Being, who we have tracked along the pathway of a past eternity and of time, did the work. These cries and tears may have been to some extent the emotion or the agony of the distinct humanity, as the passage notifies: "Who in the days of His flesh;" but, "He was heard in that He feared." He was obedient to His "Father's business" in life and in death.

"And being made perfect, He became the author of eternal salvation unto all them that *obey Him*;

"Called of God an high priest after the order of Melchisedec." That is, being made a perfect sacrifice offering to God, and to eternal justice, He became the Author of salvation, the Fountain of life, and the giver of eternal life. And hence His exaltation to the leadership of the Church, of His eternal priesthood.

Here the apostle paused. How could he explain? How could he commend these deep, weighty truths to the Hebrews?—these spiritual realities, these fundamental doctrines, to those who altogether rejected the Messiah, the Son of God? How could he lead them to believe that He was then the Lord of life and glory?—the God, ready to cleanse, to pardon, to save, to glorify. He then spoke out the difficulties he felt, which I have before quoted. "Of whom"—of the high priest after the order of Melchisedec—"we have many things to say, and hard to be uttered, seeing ye are dull of hearing."

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.”

“But strong meat belongeth to them that are of full age, to those who by reason of use have their senses exercised to discern both good and evil.” Here is not only a pause, a reflection, an application of the subject to those to whom the apostle was writing; but following on the next chapter, there is a digression from the subject of the eternal priesthood of Christ. Here is expostulation with some who had “become such as have need of milk.” Here is an interlocution; and I think it is just a part of one of the two points I have before said there is in this epistle, an original epistle to the Laodiceans, but afterwards compiled in one, with this to the Hebrews, by St. Luke. Be this as it may, we do see these two apostles of Christ in Rome, concerting for the best means of planting effectually the eternal truth of God—the scribe and the inspired dictator. If St. Paul had not been stricken as he was in sight and speech, the work might not have been done as well. Let this teach us to leave all in the hands of God. “My grace is sufficient for thee: for My strength is made perfect in weakness.”

Let us glance at the digression in the sixth chapter. “Therefore leaving the principles of the doctrine of Christ”—the apostle meant here, the first principles or rudiments—“let us go on unto perfection;”—to understand the higher and sublimer things of Christ after His resurrection and ascension. We must re-

: St. Paul had come now to the subject of His priesthood—"not laying again the foundation
stance from dead works, and of faith toward

the doctrine of baptisms, and of laying on of
and of resurrection of the dead, and of eternal
it. And this will we do, if God permit."
, we will go on to perfection, to the sublimer
f our faith, if God permit.

e three first verses of this sixth chapter had
t at the end of the fifth chapter, the sense
ave been clearer, for it is from the fourth verse
rlocution I speak of commences. "For it is
ble for those who were once enlightened, and
sted of the heavenly gift, and were made par-
f the Holy Ghost,

I have tasted the good word of God, and the
of the world to come,

hey shall fall away, to renew them again unto
nce; seeing they crucify to themselves the
God afresh, and put Him to an open shame."

se of decay in every Church and community is
ction or neglect of the fundamental doctrines
st: evil practice is the result of this. Then
plicable was this voice to the Laodicean

. In addressing her, Christ called Himself
eginning of the creation of God;" He went at
the root of all other doctrine—His own God-
nd eternity. And His charge against that

was: "I know thy works, that thou art
cold nor hot. . . .

ause thou sayest, I am rich, and increased in

goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked :

“ I counsel thee to buy of *Me* gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear ” (Rev. iii. 14–22). The voices of the two teachers are the same, and we shall see this again in Heb. x. 23–39.

St. Paul commended what was good, the love and zeal of the past ; but again he warned of declension and decay : “ We desire that every one of you do shew forth the same diligence to the full assurance of hope unto the end ;

“ That ye be not slothful, but followers of them who through faith and patience inherit the promises.” And then he went on to explain what the promises were ; but to do this he went back again to the Jewish Scriptures, to the covenant with Abraham. “ God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath :

“ That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us :

“ Which hope we have as an anchor of the soul, both sure and steadfast.”

The two immutable things were the promise and the oath, but Christ and the Holy Ghost were the substance of them ; and therefore the two unchangeable things, in which it was impossible for God to lie,

were the gifts of His Son and of the Eternal Spirit (Heb. vii. 20-22). And it was God in the unity of His Person and in the council of the Trinity who did this (Gen. xvii. 7, xviii. 1-3).

Now mark how the apostle returned again to the great subject he was so judiciously introducing. He said this hope "entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

And in the seventh chapter he laid open the subject in its spiritual and universal meaning: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

"But he whose descent is not counted from them

received tithes of Abraham, and blessed him that had the promises.

“And without all contradiction the less is blessed of the better.

“And here men that die receive tithes; but there he receiveth them, *of whom it is witnessed that he liveth.*”

I have thus extracted this because the doctrine of the eternal priesthood of Christ is one of the most important of revelation, and may not be slightly passed over. The function of it is a spiritual function, and not the well-being alone, but the life of the Church, depends upon it. Then let us inquire, Who was this Melchisedek, king of Salem? In the ancient history there are only three verses. I may insert them here, the better to understand St. Paul's explanation of it.

As Abraham returned a victor over the conquering kings who had taken in battle his nephew Lot and all his goods, the king of Sodom went out to meet him, and asked of him that he would give to him the people he had taken, and keep the goods for himself. But Abraham said to him, “I have lift up mine hand unto the JEHOVAH, the most high GOD, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich.” Now here is the contrast of the case, Abraham, the conscientious man, because under the headship of Melchisedek, and the God of all grace.

“And Melchisedek king of Salem brought forth

bread and wine : and he was the priest of the most high God.

"And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." It will be seen here that the history of the king of Sodom is divided in these verses, but I think it was done in compiling the Scriptures. The appearance of the king of Salem is a sequel of that history.

"And blessed be the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes of all."

Then who was this Melchisedek, king of Salem, who thus comes upon the scene, and is never mentioned again in Scripture but by David and St. Paul ? I believe it was "the Angel of the Covenant," the second Person of the Holy Trinity ; the same Being who was with Daniel in the lions' den, and with the three Hebrew youths in the fiery furnace (Dan. iii. 25, vi. 22) ; the same Being spoken of in Exod. xxiii. 20-23, xiv. 19 ; Isa. lxiii. 9 ; the same spiritual Being who appeared in the flesh, one with the Almighty Being, but as distinct in office, called the Son of God.

Let us look at the whole explanation as given by St. Paul, and remember that these were the sublimer truths he was desirous to lead on to—"unto perfection." We must take his words as written, if words have meaning. We have no right to explain them away as some do. He says then that the Melchisedek king of Salem was "without father, without mother, without descent, having neither beginning of days nor end of life." There never was a being in our world,

but Christ, who was this. If St. Paul had speaking of the priestly office of Melchisedek of his pedigree and descent only, he would not have spoken of Melchisedek expressly. He says that He Himself was all this, and "made like unto the Son of God;" that is, assumed a form like the Son of God. We read the same when He appeared to Jacob: "He wrestled a man with him." And then the apostle continued, "abideth a priest continually." Here the present tense is used. Melchisedek was then the priest over the house of God—the eternal, supernatural nature always the same.

And then the name, Melchisedek, meaning, "the righteous," or, as in Jeremiah xxiii. 6, "JEHOVAH OUR RIGHTEOUSNESS." Here the complexity of the Being as well as the unity of God in His priestly office, as we find St. Paul every where calling His righteousness "the righteousness of God." And again: "King of Salem, which is the city of peace." Or, "the Prince of peace" (Isa. ix. 6). Or, "the Prince of life" (Acts iii. 15). Or, "the JEHOVAH, the GOD of peace." It is impossible that so many titles could be named upon any one but the Son of God of the covenant. No type or prefiguration of Christ could have been so called. In the days of His life "peace" was His watchword and the inscription on His banner, and also the heralds' cry, "Peace on earth." Doubtless the name of Gideon's altar was derived from the same Salem, "JEHOVAH-shalom"—the JEHOVAH send peace (Judges vi. 23, 24).

There is no mention of the place in the Bible where this took place as reference to that supernatural incident;

supernatural, because the names of the Person make His appearance there a supernatural one. Mark David's commentary upon the ancient narrative: "In Judah is God known, His name is great in Israel. In Salem also is His tabernacle, and His dwelling place in Zion."

So we may suppose Salem, like Zion, was a Church as well as a place, and that God dwelt there, both in His people and in His temple. And then mark, David says it was He who gained that victory for Abraham: "There brake He the arrows of the bow, the shield, and the sword, and the battle. Selah" (Psa. lxxvi. 1-8). And in Psa. cx. 4, in his prophecy of Christ, he said: "Thou art a priest for ever after the order of Melchisedek." So we gather the truth that Christ's priesthood is eternal, always the same, in the past, present, and future, the same. Aaron's priesthood was a type of the priesthood of Christ. I have shown, from Exod. vi. 8, how God said He would illustrate His great name JEHOVAH, and how He did so by the law and the ceremonial law: the Aaronic priesthood was a part of that illustration and economy. As Moses was called of God to institute it, so St. Paul was called of Him to abolish it, because it was fulfilled in Christ. But the priesthood of Melchisedek He did not abolish: it was no type, it was the living thing, and therefore was proclaimed perpetuated.

But it may be asked here, Would the Divine Being of the covenant have received tithes from Abraham? Yes: in that act He first enacted the law of tithes; or, rather, accepted a thank-offering from a grateful

heart ; for thereby Abraham acknowledged the success of the victory to be from Him. And without doubt his example was the root of Jacob's vow : "Of all that Thou shalt give me I will surely give the tenth unto Thee" (Gen. xxviii. 21). We know how the same Divine Being in the days of His flesh was careful to fulfil all righteousness. Never was another being so obedient to Divine command. The cause of God must be maintained, and the Divine law provided for it (Num. xxviii. 26, 27 ; xviii. 21-24). By His prophet Malachi He complained of being robbed "in tithes and in offerings" (Mal. iii. 8-10). The Gospel also provided for the same : let us therefore give cheerfully to Him who received tithes from him with whom the covenant of grace was made. "*Here men that die receive tithes ; but there He receiveth them, of whom it is witnessed that He liveth*" (Heb. vii. 8).

If we would see an instance of the subserviency of the present to the future, we see it here : "Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." This was to show the subserviency of the law to the promise.

"If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

"For the priesthood being changed, there is made of necessity a change also of the law."

This was the point St. Paul so laboured to bring

before the Hebrews, that Christ was a spiritual Head over the Church; and this being so, the letter of the law was superseded by a spiritual law, that which he so ably defined to the Romans: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2). And to the Corinthians: "The first man Adam was made a living soul; the last Adam is a quickening spirit.

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

"The first man is of the earth, earthy: the second man is the JEHOVAH from heaven.

"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."

I insert this because the spiritual Headship of Christ is one of the most vital and important doctrines we can savingly receive. Let us never forget the apostle's pertinent admonition to the Galatians: "O foolish Galatians. . . . This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" The reproof was well suited to the frivolous, volatile Gauls; but is it not also a very timely reproof for ourselves, when the world is in more rapid movement than it ever was before, and the human intellect more flighty? and then in consequence the spiritual life—the life of Christ—is more difficult to maintain? "If any man have not the Spirit of Christ, he is none of His."

Well, this good Spirit, this life, comes from Himself, our spiritual High Priest, and I desire to grasp the

subject, and to treat it most solemnly. This perfect knowledge of truth, and the practice of it, is what the apostle enjoins: "Let us go on unto perfection."

Then the change of the law, from the letter of the law to the law of the Spirit, is embodied in this truth: "After the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."

Just as we inherit from Adam a sinful nature, the nature of the evil spirit; just as it has been translated from parent to child throughout every generation since—"In sin did my mother conceive me"—so by receiving Christ by a living faith, by spiritual union with Him, we do so inherit His nature, as to be changed, entirely translated from one state to another, entirely transposed in being. Then it is the world takes up cudgels against us, because we cannot be in agreement with sin, in others or in ourselves. "By so much was Jesus made a surety of a better covenant." Oh, let us never lose our hold on the eternal Priesthood of Christ, on His spiritual Headship. What a volume of life opens to us here! All the Divine light, wisdom, gifts, spiritual understanding, fruits, and graces of the Spirit; intellect, progress (Job. xxxii. 8), and I would add, that transmission of the Divine nature we see in Gen. xi. from verse 10; and in Matt. i.; Luke iii. from verse 23; 2 Tim. i. 5. I say I would add transmission of the Divine nature, if it were not still an unpopular proposition, although we read, "God is in the generation of the righteous." But I must stop, for where does

not this doctrine take us to? It transposes us back to God; for when the Spirit of His Son is in us, it makes intercession for us (Rom. viii. 26), and our great High Priest, the God-man, is at once in us and on the eternal throne. His presence there is mediation and intercession, and His Spirit, or the Holy Ghost within—for they are one God (John xiv. 18)—is salvation. "This man, because He continueth ever, hath an unchangeable priesthood.

"Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

What is a Church system without this life? What are forms and efforts without this life? What are rites and sacraments without this life? What would the world be without "the light of life?" Oh, let us not tempt God to withdraw its shining, to withhold its vital power; but rather supplicate Him for a antecostal baptism, a resurrection of the dry bones.

The eighth chapter is a continuation of the same teaching. "Now of the things which we have spoken unto you is the sum: We have such an high priest, who is seated on the right hand of the throne of the Majesty in the heavens." This verse is very easy to understand, Christ at the right hand of God; but then the next verse is immediately connected with it, and the meaning of it is not so clearly upon the surface. "A minister of the sanctuary, and of the true tabernacle, which the JEHOVAH pitched, and not man." I

understand here, a minister, or the High Priest of the Christian Church, which He Himself instituted, and not man, as Moses instituted the service of the tabernacle by the commands of God (verse 5). And so here again we see the connection between the risen High Priest at the right hand of God, and the glorious Shekinah, the indwelling God in the Church. I see this doctrine also in the incense, or odours, offered by the saints, or the Church (Rev. v. 8, viii. 3, 4). I believe it to be the intercession of God within, pleading His own merit in Christ. And this is just what the apostle goes on to say: "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer." Yes; Christ had the sacrifice of Himself to offer for the Church, and He is a Priest within the Church, to present the incense of His own merit upon her holy altar. If He be not there, that Church is not the true tabernacle that He pitched. If He be there, and while He dwells there, that Church can never see decay, never be shaken. See the Jewish temple when God dwelt there, enthroned in the most holy place, and when He left it with the most dreadful of all anathemas—"Your house is left unto you desolate." The prophecy of Zechariah was not more a prophecy of the advent of the Messiah than it was of the Pentecost, of the descent of God the Holy Ghost into the Christian temple: "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the JEHOVAH." The Holy Trinity was signified by this name.

"And many nations shall be joined to the JEHO-

VAH in that day" (see Acts ii. 9-11), "and shall be **my** people ; and I will dwell in the midst of thee, and thou shalt know that the **JEHOVAH** of hosts hath sent me unto thee. . . .

"Be silent, O all flesh, before the **JEHOVAH** ; for **He** is raised up out of His holy habitation " (Zech. ii. 10-13).

The Godhead of the Third Person of the Holy Trinity is as clearly taught throughout Scripture as the Godhead of Christ. And thus it was St. Paul went on to exult in the eternal priesthood of Christ, inasmuch as He ministers under a better covenant than the Levitical priesthood.

"Now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.

"For if that first covenant had been faultless"—the covenant of the law—"then should no place have been sought for the second." He then quoted from Jeremiah xxxi. 31, 33, 34, the grand prophecy of the covenant of the Spirit, "when they shall no more teach every man his neighbour, saying, Know the **JEHOVAH** : for all shall know Me from the least unto the greatest, saith the **JEHOVAH** : for I will forgive their iniquity, and I will remember their sin no more." And the apostle added : "In that He saith a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

I think both the covenant of the law and the covenant of the Messiah were both here included in the mind of the Spirit. The covenant of the Messiah

was then fulfilled, and the dispensation of the Spirit was brought in. And I think this was what Christ meant when He said : " This is My blood of the new covenant " (Matt. xxvi. 28). As the covenant of the law was made under the auspices of the Gospel, by the sprinkling of blood (Exod. xxiv. 8), so was the covenant of God the Spirit; the blood of Christ was the foundation of it. And this is the only true system of ethics : " I will put My laws into their mind, and write them in their hearts."

Let us exult with St. Paul in the eternal priesthood of Christ; that His function is a spiritual one; that the Church has a spiritual Head. John xvi. may be read here. But we feel how great was the transmutation to be effected, a priesthood to be changed, a nationality to be overturned, a dispensation to pass away, a people to be converted; all that Moses was called to institute, St. Paul was called to abolish. And is there now no transition to be made? no transformation to be brought in? Not from Judaism to Christianity, but from the world to Christ. A far more deep and radical change this, than from the Jewish economy. Christ was in that, but the world is the stronghold of the devil, and the indwelling Lord of life alone can make the attack. We have seen how He wrought in St. Paul by " the messenger of Satan to buffet him."

In the ninth chapter the apostle went on to expound the doctrine of the atonement, not more its transitional nature than its divine meaning. In order to do this, he went back to the Jewish ceremonial service, showed how it was abolished, by being fulfilled by Christ; but

f we would see the third Person of the Holy Trinity in that economy also, we do so in the eighth verse: 'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest.' His office in that economy was, as in every economy, to point to Christ, and show us things to come.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;" that is, there are things still in the future that Christ has obtained for us. I think the 'more perfect tabernacle' still means the true, hidden Church of Christ: the revelation of Him in the seven candlesticks, in His sacerdotal office, favours this interpretation (Rev. i. 13, 16).

"Neither by the blood of goats and calves"—Levit. vi. 2, 11, 30, 34, should be read here—"but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." The family, or the Church of heaven and earth are now one; and Christ is enthroned in the most holy place of it, eternal reconciliation and mediation. "The Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 23). "Christ is all, and all" (Col. iii. 11).

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth the purifying of the flesh:

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

No finite mind can grasp the totality of that one sacrifice for sin. It is its magnitude that strikes dumb our feeble sense, and makes us pause to receive at once a fact so tremendous, so overwhelming of all else beside. But, as I have often said, it is just what we might have expected from the God. Nothing more could have been done; one spotless sacrifice for all; and nothing less would have been sufficient. There had been a deep-laid scheme from a past eternity, that the Eternal God, in three distinct offices, should redeem and recover man; if I may go to the root of the matter, I think I may say, deliver the evil spirit from its thrall, by teaching it submission and subjection to holiness and to God.

“And for this cause He is the mediator of the new covenant, that by means of death, for the redemption of the transgressions under the first covenant, they which are called might receive the promise of eternal inheritance.” So, as surely as the first covenant was fulfilled, as surely as Christ came, the fulfilment of the Old Testament scriptures, so the time of the restitution of all things will come; God the Holy Ghost will quicken the dead, and make all things new. And the apostle went on to set forth the truth of this promise by the figure or form of a will left by any one. As this is valid by law, for the benefit of those to whom the property is left, so the new covenant is Christ’s will, sealed by His own blood, and is valid by Divine law for the present and eternal benefit of the whole family of man. No distinction, no legacies; all for all. And in the twenty-second verse he said: “Without shedding of blood is no remission.”

Without this, not only that man could not have been forgiven, but no other benefit could have arisen. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time unto salvation."

In the tenth chapter the apostle continued his argument. Some see in Christ only an example of self-sacrifice, but he saw in Him a vicarious sacrifice for sin. He showed that the sacrifices of the ceremonial law had no virtue in themselves—"because the worshippers once purged should have had no more conscience of sin"—they only pointed on to Christ. He then quoted the prophecy of David, of Christ (Psa. xl. 6, 7), and showed that it was fulfilled in Him: "Lo, I come (in the volume of the book it is written of Me)"—This is an interlocation; it may mean the whole volume of the ancient Scriptures—"to do Thy will, O God" (Isa. vi. 8).

"By the which *will* we are sanctified"—by the *obedience* of Christ we are holy—"through the offering of the body of Jesus Christ once for all." He had taken the place of all other sacrifice. The Jewish ceremonial was then abolished.

Then the apostle quoted again the same prophecy from Jeremiah: "This is the covenant that I will make with them. . . . And their sins and iniquities will I remember no more."

"Now where remission of these is, there is no more offering for sin." That is, where there is forgiveness, release from penalty by another having discharged the debt, there is no more offering for sin as under the old economy; the atonement was made once for all.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.” That is, now every one may enter into the immediate presence of God for himself. As the high priest, with the blood of sacrifice, entered into the holy of holies, into the very presence of the glorious Shekinah, so now, by the blood of Christ, we may enter there. Sin is gone, blotted out; our satisfaction is there, disarming all fear. At the bar of God, and before His throne, it will be the same; not a charge can be laid against the believer; he is as free as though he had never sinned. But the best man living dare not, could not stand there in his own righteousness. And thus it was Christ said, “Do this in remembrance of Me.” What are we to remember, up to the last moment of our lives? The agony and bloody sweat, the cross and passion. What are we to remember as our eyelids close in death, as we pass on into the world unknown? The blood of Jesus. “Having boldness to enter into the holiest by the blood of Jesus.” We do not know what a solemn thing death is, till we come to it. Nothing then can give us confidence, “boldness,” according to St. Paul’s definition of faith.

“By a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God: let us draw near with a true heart in full assurance of faith.” By a new way, means by the scheme of the Gospel, in distinction from the manner of the Aaronic priesthood; and “living” means by an institution that was then in force, extant, and

abolished, as the Jewish economy then was. Through the veil." I think the veil of the Jewish temple was a figure of the cloud of sin that darkens and separates us from God (2 Cor. iii. 13-18). When a great Sacrifice was made, and Jesus had passed into the heavens, "the veil of the temple was rent in twain from the top to the bottom," the veil of separation was taken away, and the way to glory was consecrated by the holy, Divine body of the Lord Jesus; not only by that body as a sacrifice, but also by its passage into the heavens. The apostle added, "a real presence is there now, "an high priest over the house of God."

Upon the subject of death, of passing into the presence of God, into the presence of the Judge upon a great white throne, I would be solemn. In a human court of justice, it was usual to pass sentence by the jurors writing each one his own verdict on separate tables, A—*absolvo*, or C—*condemno*, and the Judge passed the sentence, *absolvo* or *condemno*. I think St. Paul had this form of trial before him when he wrote to the Romans: "There is no condemnation to them which are in Christ Jesus" (viii. 1). Who is he that condemneth? It is Christ that condemneth" (ver. 34). And that Judge said Himself: "God sent His Son into the world to condemn the world, that the world through Him might be saved." Reader, who ever you are, you must stand at the bar of God, a criminal or innocent; guilty or not guilty. The verdict will be given, the sentence passed, Absolved or Condemned. Read here the particulars of that day of judgment, as plainly revealed to us by the

Judge Himself (Matt. xxv. 31-46) : "Inasmuch as ye have done it unto one of the least of these ~~M~~ brethren, ye have done it unto Me.

"Inasmuch as ye did it not to one of the least ~~O~~ these, ye did it not to Me.

"And these shall go away into everlasting punishment : but the righteous into life eternal." Twice is the sentence passed.

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (ver. 34-41). I say, I would be solemn upon this subject. Will my reader's sentence, and will my own sentence in that day, be, Absolved, or, Condemned? I can answer for myself. If it be according to my deserts, even according to the form of proceeding here revealed, it will be, Condemned : if it be according to the covenant of grace, according to the mercy of God in Christ, because my name is found in that covenant, "the Lamb's book of life," it will be, Forgiven. And then will not the loud acclaim of glory to His name ring through the vaults of heaven? through the glorified soul? Yes. Then the tear of love and gratitude will flow, the tear that is to be wiped away by the true God in that same tabernacle that St. Paul said JEHOVAH pitched, and not man (Heb. viii. 2; Rev. xxi. 3, 4). Will there then be any question about His Deity? No; and if there be now, after all that He has done for us, and after the revelation He has given us of Himself, surely we shall well deserve the reverse

his glorious victory through Him that loved us gave Himself for us; even His own sentence, damned: "He that believeth not is condemned *ady.*"

cannot call this a digression. The apostle took into the presence of God here, and into His presence in the eternal world: "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus." I leave my reader to enter that presence, and to reflect for the remainder of his life at the moment when he will enter it after death. The way is not now a new way, but it is still a living way," consecrated for us by Christ's passage through "the gates of death"—the grave—that we may thus have boldness to enter in.

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised." As we said before, this Epistle to the Hebrews is one of the most stern and severe parts of holy scripture. I can never reflect upon the following verses but with perfect awe, and they were once so read against me by the enemy of souls, that they have made an ineffaceable impression on my mind. The word *condemno* was there, and even the verdict given, but not the sentence of the Judge.

"If we sin *wilfully.*" It was by the truth and power of this one word that I was delivered from the usurper (Rom. vii. 20). "If we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

"He that despised Moses' law died without mercy under two or three witnesses :

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

"For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the JEHOVAH. And again, The JEHOVAH shall judge His people.

"It is a fearful thing to fall into the hands of the living God" (Heb. x. 26-31).

Thus we gather from the whole passage that unbelief is the only damnable sin, because if we are made perfect in the knowledge of the Lord Jesus Christ—for instance, as St. Paul was, and believe ourselves to be holy, sanctified, or set apart to the service of God—we may be tempted by Satan, for a moment left, as it were, under condemnation; but we cannot sin actually. If we fall into sin, it is that faith is not clear, vigorous, not perfected; and the sinner must go again to the same "Fountain opened for sin and uncleanness"—for there is no other, or "no more sacrifice for sins"—till He comes into the full fruition of the Redeemer's advocacy, merit, glory. But the passage remains a fearful warning to true believers, to children of grace; and I would leave in all its severe Gospel justice, knowing that the Gospel is a holy thing. The law can now make demand, but the Gospel can.

I have said before, there are interlocations in this

epistle ; and I think in this tenth chapter, the voice from the thirty-second, if not from the twenty-third verse, was to the Laodicean Church. A particular people was addressed, a people who had stood well, but who then needed awakening and strengthening in the faith.

“Cast not away therefore your confidence, which hath great recompence of reward. . . .

“For yet a little while, and He that shall come will come, and will not tarry.

“Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him.

“But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.”

It will be seen that the beginning of verse 38 — “The just shall live by faith” — is quoted from Hab. ii. 4. Three times it is quoted by the apostle, here, and in Rom. i. 17, Gal. iii. 11. It would seem his reflection upon it was the root or the origin of the eleventh chapter. If the whole of the verse in Labakkuk be read, and compared with Rev. iii. 17, it will be seen how suited the passage was to the event of the Asiatic churches. It was the great Head of the Church, “the beginning of the creation of God,” who spake in the ancient prophet, by St. Paul, and Himself, to that Church.

I am not here at all going into the matter of the eleventh chapter : it was marvellously adapted to the Hebrews. The doctrine of faith was no new creed, believers were no new sect. From their own ancient Scriptures, from a long line of the most revered and

most noble names, St. Paul taught them the very doctrine they despised. And as he surveyed the worthy line of ancestors, of men of renown he had gone through, he breaks out in that divine strain of thought that nothing but inspiration could equal. "What shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; and of David also, and Samuel, and of the prophets:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions" (Daniel),

"Quenched the violence of fire"—the three Hebrew youths in the fiery furnace—"escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

"Women received their dead raised to life again: and others were tortured, *not accepting deliverance*: that they might obtain a better resurrection. . . .

"Of whom the world was not worthy." The whole may be read. I am only glancing at the mighty principle of faith. It is a spiritual reality, power, that tides us over the gulf of time, the vortex of the world. "This is the victory that overcometh the world, even our faith." What tact and Divine wisdom was it in the apostle thus to present to his own people this array of men of renown, of men whose writings they read, and studied, and professed to believe in, who were the foundation of their creed? But, "Had ye believed Moses, ye would have believed Me: for he wrote of Me." Still, I say, it was *the*

mind of the Spirit that the goodly array should be set before them—monuments of that faith they would not cultivate, because they despised the Object of it. "They stumbled at that stumbling stone" (Rom. ix.).

By this wise and pleasing manner of teaching the New Testament was made the expositor of the Old, the fulfilment of the law and the prophets. No longer two books, two creeds, two gospels, two Beings—the Messiah, and the Christ; all was harmony; the Divine Person foretold had come; the covenant was ratified; the world was redeemed, and man delivered by God Himself. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. i. 20).

In the twelfth chapter the apostle went on to say: "Wherefore seeing we *also* are compassed about with so great a cloud of witnesses;" that is, that the Church is at all times surrounded by those who will afterwards be witnesses of her faithfulness and steadfastness in having maintained the truth, even to bonds, imprisonments, and death; witnesses against themselves of their rejection of it—and perhaps this will be the most bitter dreg in the cup of condemnation. The apostle went on to commend faithfulness and watchfulness over ourselves in our manner of commending the Gospel of Christ. And was not this salutary warning? for are we not all sinful, perfectly insufficient of ourselves to uphold ourselves? Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience

the race that is set before us, looking unto Jesus, the author and finisher of our faith." As the runner in the race had his eye upon the goal, so the Christian in the race is to have the same, both as upon an object of faith and of example; and with this end ever in view he certainly will not fail. "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of God." I cannot insert all this apostolic injunction; it is full of heavenly unction, and should never be lost sight of by the believer.

"Follow peace with all men, and holiness, without which no man shall see the JEHOVAH." St. Paul never lost sight of the moral of his doctrine; what he taught the Romans he taught the Hebrews. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, *who hold the truth in unrighteousness*" (Rom. i. 18). But to the Hebrews his teaching is more thoughtfully severe than perhaps in any other epistle we have gone through.

In the remainder of this twelfth chapter he set forth most vividly the Christian economy, in contrast to the covenant and economy of the law. After describing the latter, the mount Sinai that burned with fire, as blackness, and darkness, and tempest:—so terrible that Moses said, "I exceedingly fear and quake;" he went on to say: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

"To the general assembly and church of the first-

born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh *better things* than that of Abel.” I do not think this means the blood of Abel, but the blood of Abel’s sacrifice. That was accepted of God for reconciliation and forgiveness, but the blood of the Mediator of the new covenant speaketh *better things*; inasmuch as it has brought us into the most holy place, within the veil, into this spiritual community of earth and heaven. As the apostle said to the Ephesians: “Of whom the whole family in heaven and earth is named.” We are now one family, Jesus being in the midst, a Mediator. All is peace, God reconciled, our Father and our God. But even this revelation of earthly bliss must be followed by exhortation.

“See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven. . . .

“For our God is a consuming fire.”

I must here notice one or two remarkable features of this epistle. First, St. Paul does not use in it the name JEHOVAH, as he does in other epistles. In Phil. iv. 4 we read: “Rejoice in the JEHOVAH way; and again I say rejoice.” In Eph. vi. 24 we read: “Grace be with all them that love our JEHOVAH Jesus Christ in sincerity;” and similar expressions throughout his epistles. The more spiritual union with those to whom he was writing, the more

often did he use this form of expression : not so *in* writing to the Hebrews. Here, when he uses *the* title, it is either when he is quoting from the Jewish Scriptures, or, I think once, where the passage may have been of the Laodicean epistle. I will point out the passages, and then inquire why this was so. Heb. i. 10; Psa. cii. 25, 26; Isa. li. 6, xxxiv. 4; Heb. x. 16; Jer. xxxi. 31, xxxiii. 34; Heb. xii. 5, 6; Job v. 17; Prov. iii. 11, 12; Heb. xiii. 6; Psa. xxvii. 1; Heb. xiii. 20; Rom. xv. 33. Now why was it that St. Paul did not use the name JEHOVAH, at most, but once in writing to the Hebrews? Most certainly it was not from fear : he did not fear a martyr's death, and therefore we are sure he did not fear using the name. On the contrary, he dared have rung it out throughout the land, if that could have saved Israel. Was it from indifference to the subject? Did he descend to a spirit of compromise? No, that man of gigantic faith did not do that. The Jews had a superstitious awe of the name JEHOVAH, and after the captivity of Babylon they forbore even to pronounce it, substituting for it Adonai or Elohim. I have shown before, it very likely came into disuse in Babylon, as during the seventy years of the captivity we do not once find Daniel using it till he turned to the prophecy of Jeremiah, and found that the seventy years had expired (Jer. xxv. 11, 12, xxix. 10). Then his supplication was to the JEHOVAH GOD, and he obtained the most striking answer to prayer recorded of men (Daniel ix.). Had the apostle declared to the Hebrews that Christ was the great JEHOVAH, the name, and the Being that was more venerated, more feared, and whom they them-

lives believed they more worshipped than any other thing, it would have been considered by them blasphemy too gross and too satanic to be tolerated; and he had put his name to an epistle to them, with which a declaration, he would at once have suffered death for blasphemy. Instead of this, therefore, he most judiciously quoted from their most revered prophets, from David particularly, from whose royal house they expected their Messiah, Deliverer, King; brought the ineffable name forward; and then marked the remarkable course he adopted. In the eighth verse of the thirteenth chapter he wrote: "Jesus Christ is the same yesterday, and to-day, and for ever;" which is the plain and known meaning of the great name—the name in other words, or in another form. The meaning of the name is, not only that He is existing, but also that He is Existence, present, future, and past. One. With Him, time has no place, all is comprehended in Himself, and by Himself. "Before Abraham was, I am." Or, "I was the great I AM" (Exod. iii. 14), the eternal God of the covenants. Then the Jews took up stones to cast at Him" (John viii. 59).

Now mark how ably the apostle conducted his case. In the twentieth verse he said: "Now the God of peace"—"God of peace" because of the Mediator of the new covenant before spoken of (Heb. xii. 24)—that brought again from the dead our JEHOVAH Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." This was a declaration of the resurrection of Christ, the substantiation of the great name.

"I am Alpha and Omega, the beginning and the ending, saith the JEHOVAH, which is, and which was, and which is to come, the Almighty.

"I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen." Here again was simply the explanation of the name, and the proclamation of the fulfilment of it (Rev. i. 8-18).

"That great *Shepherd* of the sheep." This was again a reference to many direct prophecies in the Jewish Scriptures of Christ: "From thence is the Shepherd, the Stone of Israel" (Gen. xlix. 24; Isa. xl. 11; Ezek. xxxiv. 23; xxxvii. 24; 1 Peter v. 4). "Ye are now returned unto the Shepherd and Bishop of your souls" (1 Peter ii. 25).

Shepherd was the common expression for a pastor of a Church, but both St. Peter and St. Paul meant by it the great Head of the Church; and in this instance of the latter, it was a reference again to the Eternal Priesthood of Christ. By the Almighty power and advocacy of His own covenant blood He was raised from the dead.

And then mark in verse 21, St. Paul ascribed to Him the glory of the JEHOVAH—as in Gal. i. 5; 2 Tim. iv. 18; Rev. i. 6—"Jesus Christ; to whom be glory for ever and ever. Amen." Quoting, I suppose, from Isa. vi. 3.

JEHOVAH is the signature of God in His covenant with mankind. It was so under the old covenant and it is so under the new. No other testament or document in the world has the same.

This leads me again to the subject of the eternal Priesthood of Christ, which is the most remarkable

of this epistle, one of the fundamental doctrines of the Bible. The name JEHOVAH not only He who subsists of Himself, but also He who giving to others—spiritual life, even His own nature. This is the sequence of the Godhead itself, and of His Headship of the Church. On the day of Pentecost that spiritual Headship was given to the whole Gentile world, and the gift of spiritual life was without respect of persons. St. James gives a remarkable illustration of this truth: "Every good gift and every perfect gift is from above, cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning" (i. 17), or, *changing*. As the sun, moon, and stars are to us sources of light, so God, in and through Christ the Head of the human race (Rom. viii. 1; Col. i. 15-18), is to us the Author of all spiritual knowledge, and consequently of spiritual life: "Of His own will begat He us with the true life." "In Him was life, and the life was light of men." And this eternal Author of light could say nothing less than "I am the light of the world."

Then mark, He does not change, as the heavenly bodies do; He does not even vary as they do. He is a body, without variableness or shadow of turning. He is the great Head of the Church, the Eternal Father, giving of light and life to her; that in time He may present her to Himself, a glorious Church, not having spot, or wrinkle, or any such thing; but holy without blemish" (Eph. v.). As justified and sanctified, or set apart as holy by the Eternal Word,

she is this now and ever was ; but actually here is progress and development by the gift of God the Spirit, by spiritual union with Christ the Head, or by being made "partakers of the Divine nature."

This was the sequence of Christ's ascension into glory. "If I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you" (John xvi. 7). "I will not leave you comfortless. I will come to you" (John xiv. 18). And the last words He spoke before His ascension, save His farewell benediction, were a reference to Jer. xxxi. 31, so quoted by St. Paul in this epistle: "Behold, I send the promise of My Father upon you" (Luke xxiv. 49). So that we must consider all light, life, gifts, and grace, as the consequence of Christ's prevailing advocacy and mediation (1 Tim. ii. 3-7).

He, then, is the Head of the Church. Without this internal constitution there could be no Church at all, and hence the fundamental doctrine of the eternal Priesthood of Christ. "By so much was Jesus made a surety of a better covenant." "This is My blood of the new covenant," not only of the ratification of the covenant of the Messiah, and consequently of the forgiveness of sins, but still onward of the promise, or covenant of the Spirit also ; and that priesthood was eternal, as much in the past as in the present and the future. Let us glance back at the Jewish Scriptures to see this, and forward into the Church of the future to see this.

The sacrifice of Abel revealed it, but the covenant of the Spirit being now in active force, the blood of Christ speaketh better things than the blood of the

sacrifice of Abel. The sacrifices of Noah revealed it (Gen. viii. 21).

The intercession of Abraham for Sodom and Gomorrah revealed it (chap. xviii.).

His substitutional ram revealed it (xxii. 14).

The Divine Person who wrestled with Jacob at Peniel revealed it: "As a prince hast thou power with God and with men, and hast prevailed" (xxxii. 4).

The ladder set upon the earth, whose top reached to heaven, revealed it: "Behold, the JEHOVAH stood above it" (xxviii. 13).

The JEHOVAH in the flame of fire in the midst of the bush revealed it (Exod. iii. 2).

The JEHOVAH GOD of Abraham, of Isaac, and of Jacob, as not the God of the dead, but of the living, revealed it (ver. 15).

I cannot here go into all the types of the tabernacle and of the temple that revealed it; the incense rising from the holy altar; the lamp without the vail, that might never go out: "It shall be a statute for ever unto their generations on the behalf of the children of Israel" (xxvii. 21).

The Aaronic priesthood, in its holiness and glorious glory, revealed it. Aaron, standing "between the dead and the living," revealed it. The litany of blood of that economy revealed it. Moses, at the giving of the law, a mediator between God and the people, revealed it. The sprinkling of blood upon the book of that covenant revealed it. The intercession of Job revealed it (Job xlii. 8-10). "Ichabod. The glory is departed from Israel," revealed it.

And afterwards, when that glory departed from the temple also, never to return there, as after the captivity it never did; yet the same Divine Being, JEHOVAH, revealed the doctrine by His prophets in figures, and by means as legible as before.

Let Zech. iv. be read here: "What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . These are the two anointed ones that stand by the JEHOVAH of the whole earth" — Christ and the Holy Ghost. "Not by might, nor by power, but by My Spirit, saith the JEHOVAH of hosts."

And again, in the sixth chapter: "Behold the man whose name is the BRANCH. He shall grow up out of His place, and He shall build the temple of the JEHOVAH: even He shall build the temple of the JEHOVAH; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne."

When Jesus said, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die;" I say, when He said this, was He not the spiritual Head of the Church?

When Martha said to Him, "I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee;" the prompt answer to her faith was, "Thy brother shall rise again." In the thirty-third verse

we read: "He groaned in the spirit and was troubled." This was the intercession of the Spirit with groanings which could not be uttered, for in the forty-first verse we read, "Father, I thank Thee that Thou hast heard me."

St. Paul said, Christ is the Head of the Church. "The Head of every man is Christ. . . . And the Head of Christ is God."

In Rev. i. 13, we see Christ the great High Priest in the seven churches: "Fear not; I am the first and the last." "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks" (ii. 1). "These things saith the first and the last, which was dead, and is alive" (ii. 8). "These things saith the Son of God, who hath His eyes like unto a flame of fire" (ii. 18). "These things saith He that hath the seven spirits of God, and the seven stars" (iii. 1). "These things saith the faithful and true witness, the beginning of the creation of God" (iii. 14).

Thus in the seven Churches of Asia we do see Christ the High Priest over the house of God: "Unto the seven Churches which are in Asia: Grace unto you, and peace, from Him which is, and which was, and which is to come" (i. 4). But those seven Churches were types of the seven periods of time, and therefore the eternal Priesthood of Christ is most clearly revealed in them. St. Paul might appoint an elder over a Church, but we have seen how he exulted only in the spiritual Head of the Church. And if he planted these seven Churches of Asia, which I think we have every reason to believe he

did, we see how directly he was under the power of the Holy Ghost, to carry out the mind of the Spirit, and to prefigure in so striking a manner what had been before revealed. I am very much inclined to think that the eternal Spirit in the Church, brought home to her by Christ her Head, is ever-prevailing intercession; and hence such passages as these: "Another angel came and stood at the altar" (viii. 8). "And I saw another mighty angel come down from heaven" (ver. 10). Here I would speak most cautiously, but even this angel may be some valiant soldier of the Gospel of Christ, so completely an ambassador in His stead as to represent Him. St. Paul was this, and he could say: "I live; yet not I, but Christ liveth in me." And yet the only commendation of his office was: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and JEHOVAH Jesus Christ, who is our hope." "We preach not ourselves, but Christ Jesus the JEHOVAH, and ourselves your servants for Jesus' sake." And the signature or affix of his high commission was: "The JEHOVAH Jesus Christ be with thy spirit." And under that spiritual Head, what did he accomplish? It is not enough to say he planted Christendom: he enlightened the world, and will enlighten it, down to the remotest period of it; and then heaven and earth may pass away, but the word of God by him will never pass away. Then how beautiful is the figure of holy Scripture, the moon, the Church, reflecting her light from the sun, "the Sun of Righteousness;" "with whom is no variableness, neither *shadow* of change."

Then what is the culmination of this doctrine of eternal Priesthood of Christ on earth, and upon throne of glory? "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." "And they shall see His face; and His name shall be in their foreheads.

"And there shall be no night there; and they need not candle, neither light of the sun; for the JEHOVAH GOD giveth them light: and they shall reign ever and ever."

Having brought the subject of the eternal priesthood of Christ to this point, I cannot forbear making one observation here; and that is, extraordinary as the circumstance is, that the doctrine has no place as a fundamental one, and I think I may say no place, in our book of Common Prayer. It is not made one of the Articles of our Church, which we can in no way account for; compiled as they were, after our glorious Reformation, by the true Church, after she had emerged from the dark ages, and had come again to the light of eternal truth. I am only speaking from recollection, but I do not remember the doctrine in our prayers or in the communion service, highly holy as it is. In the epistles we have only four of this very important epistle, and they without any direct intention of setting forth the doctrine in an abstract. I do not think it can be so found in our Church Service. And yet with what tact, with what divine light, and consummate wisdom, did St. Paul disintegrate it from other doctrines, and give to it its divinely appointed place in the Word of life.

Then let us not abolish a single creed, but add this one to the Articles of our faith. And let us live under it, looking up steadfastly into heaven for the life of God, from Christ our Head. "Jesus Christ, the same yesterday, and to-day, and for ever."

St. Paul had said: "As much as in me is, I am ready to preach the gospel to you that are at Rome also."

"For I am not ashamed of the gospel of Christ: for it is the *power of God* unto salvation to every one that believeth; to the Jew first, and also to the Greek"—Gentile (Rom. i. 15). His spiritual desire was gratified, but to an extent he never could have foreseen; for in preaching at Rome, whether to Jews or Gentiles, he was preaching to the world. More than eighteen centuries have passed away, and his voice is still a living voice, nor will it ever cease to live. What may not one man do, subject to the spiritual constitution, the kingdom of our Lord? "The night following the JEHOVAH stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me at Jerusalem, so must thou bear witness also at Rome."

CHAPTER XLII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.
TIM. i. 1.

THE intention now is only to glance at the five remaining epistles of St. Paul: the two to Timothy, one to Titus, and the two to the Thessalonians.

The first Epistle to Timothy was written during the period of St. Paul's departure from Rome, in sixty-four, and his return there again a prisoner, perhaps in the autumn of sixty-five. Some, from 1 Tim. i. 3, suppose it was written from Macedonia; others, from Thessalonica, according to the note of the compiler. Be it as it may, St. Paul, without doubt, was on a mission to the Churches; and he wrote this first epistle to Timothy at Ephesus, where he had left him in the spiritual charge of that Church; and the epistle is one of advice, caution, and of instruction in things concerning his office. Timothy was still a young man, if not a youth (2 Tim. ii. 22); and it would be well if not only every youth ordained to the office, but every elder also, would walk according

to this rule. The necessary qualities for the office are described as we might suppose a St. Paul alone would array them. What he required of the flock was not less than what he required of the bishop; as he scaled the heights of doctrine, so he ever soared in morals. I shall only glance at some passages in these epistles, and leave them as God has given them, the inheritance of His people. In the first chapter is one of those monuments he so often reared of himself, a sinner saved by grace, an example to others.

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did ignorantly in unbelief.

"And the grace of our JEHOVAH was exceeding abundant with faith and love which is in Christ Jesus.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on Him to life everlasting." The apostle Paul considered himself to be a divinely ordained monument of Gospel truth, and he never failed to declare it.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

"For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

"For this is good and acceptable in the sight of God our Saviour ;

"Who will have *all men* to be saved, and to come into the knowledge of the truth.

"For there is one God, and one mediator between God and men, the man Christ Jesus ;

"Who gave Himself a ransom *for all*, to be testified in due time" (1 Tim. ii. 1-6).

Mark here, the apostle did not teach that the economy of kings is a divine one ; but having subjected ourselves to such a state of society, to supplicate God for it, to live peaceably in it, for the salvation of *all men*. "To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some" (1 Cor. - 22). It is remarkable how many times the apostle uses this expression, "all men." His large heart took in all, and his argument was that Christ Jesus is Mediator for all, that He was a ransom for all, and will have all men to be saved ; and that this great act will be testified in due time. He says, as He is the God of peace, so we must live in peace to win souls ; that this is a Christian duty and virtue. Then I would pause here for one moment to glance at the mediatorship of Christ, that brings peace, and which lays us under Christian obligation to live in peace. His mediatorship is co-extensive with our race, past, present, and future. "Who gave Himself a ransom for all, and will have all men to be saved." There is unity, peace, and love between the Father and the Son, in the purpose of our salvation, or the world could never have been saved. In Zech. vi. 13 we

read, the counsel, or covenant, or deliberation of peace, shall be between the BRANCH and the JEHOVAH, between God and Christ. As when we read : "There was peace between Hiram and Solomon, and they two made a league together" (1 Kings v. 12) - If they had not, probably the temple would not have been built.

In Isa. ix. 6 we see again the counsel of peace : "His name shall be called Counsellor, the mighty God, the everlasting Father, the Prince of peace." Again, in Ezek. xxxiv. 24, we see the same : "I the JEHOVAH will be their God, and my servant David a prince among them ; I the JEHOVAH have spoken it. And I will make with them a covenant of peace." And again in Mal. ii. 5 : "My covenant was with Levi of life and peace." And the announcement of the heavenly host was, "On earth peace" (Luke ii. 14). And the voice of the Mediator, when He came, was : "Peace I leave with you, My peace I give unto you" (John xiv. 27). Jesus came and stood in the midst of the disciples, "and saith unto them, Peace be unto you. . . . Then said He to them again, Peace be unto you." When He spake the verse following : "Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained," I believe it was simply a reference to Luke x. 5, 6 : "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again." It was the apostolic salutation and benediction : "Grace be unto you, and peace." "Grace, mercy, and peace, from God our Father and

is Christ our JEHOVAH." "Peace be to the brethren, and love with faith from God the Father and the JEHOVAH Jesus Christ." This was all that was intended, and by no means that men had power to forgive sins, more than by preaching the mediation of Christ, and reconciliation by Him. "He is our peace" (Eph. ii. 14). "The word which God sent into the children of Israel, preaching peace by Jesus Christ: He is JEHOVAH of all."

This is the doctrine I want my reader to see. Christ brings peace; the whole world becalmed beneath the commandment of peace, beneath "the Prince of peace." How grand His own figurative teaching upon the subject, how illustrative of the spiritual reality.

There arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And He was in the hinder part of the ship, asleep upon a pillow: and they awake Him, and say unto Him, Master, carest thou not that we perish?

And He arose, and rebuked the wind, and said unto *the sea*, Peace, be still. And the wind ceased, and there was a great calm.

"And He said unto them, Why are ye so fearful? *is it that ye have no faith?*" (Mark iv. 37.)

The Church of Christ is upon an ocean more greatly stormy than that upon which the disciples were with Him. The winds and the waves of wickedness and affliction may beat into the sacred ark, but the Almighty is with her in the ship. "He said unto the *sea*, Peace, be still." Oh, if we knew our peace, how could we lie becalmed beneath the mandate of the Almighty! The storm of sin is still, it cannot harm

us if we believe; the winds and waves of hell cannot harm us if we believe; Christ has cared for us, that we should not perish, and all is peace. But He does justly reprove us for fear and want of faith.

This was just what St. Paul meant: "Christ gave Himself a ransom for all, and will have all men to be saved." The sea is calm, the scene is serene, the Church is at anchor, and she may now enter into rest. The world may be taken into her pale, for Christ Jesus is the Mediator of all. He is in the midst of us, speaking peace to all. Not a ruffle upon "the sea of glass" (Rev. xv. 2, 3). "In Me ye shall have peace."

But I cannot forbear pausing here for one moment more. The apostle had said before: "He is able to save them to the *uttermost* that come unto God by Him" (Heb. vii. 25). What does it mean? "To the *uttermost*:" that is, totally and completely; as the Fall, the loss, was total and complete, so the recovery is also. "To the *uttermost*," to the most remote point of the need; in the most extensive manner that could be devised; in the highest and greatest degree that could be effected. The world is as completely saved as it was lost. All that could be done has been done. "To the *uttermost*:" what does it mean? That Christ has done all; been for us obedient to the Divine law; took our sins upon Himself, and clothed us in the righteousness of God; paid the ransom for our redemption; became Himself a living Sacrifice for sin; rose from the dead to be our life; ascended into heaven to give life; is there a Mediator, Intercessor; the great propitiatory Sacrifice

Himself our Advocate? This is the apostle's argument: "Seeing He ever liveth to make intercession for us." There is nothing wanting. "Salvation is of JEHOVAH." And hence peace. Hostilities have ceased, variance has ceased, enmity has ceased. "This is my beloved Son, in whom I am well pleased," stands for all. "He is the propitiation for our sins; and not for ours only, but *also for the sins of the whole world.*" And hence He could Himself proclaim absolutely, "I am the Way, the Truth, and the Life: *no man cometh unto the Father, but by Me.* How important then to abide by the old paths: they can alone give peace.

Then how are we to reconcile the passages: "Think not that I am come to send peace on earth; I came not to send peace, but a *sword*;" or, as it is in the parallel passage in St. Luke xii. 51-53, "Nay; but rather division." And see here the sword and the division. We must make no truce with sin, with the enemy; no compromise of truth; the spiritual conflict must be maintained till peace is established; but our weapons must ever be "the shield of faith, and the sword of the Spirit, which is the Word of God."

The third chapter of this first Epistle to Timothy is advice to him concerning his episcopal office, and the apostle writes in words suitable to a child, and to a person holding the most responsible of all offices. "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long"—(This may have been when he contemplated a journey into Spain, which some have supposed he did take, and into Great Britain also; but I do not think he accom-

plished either. First, there does not appear to have been time to do so between the writing of this epistle in A.D. 64, and the writing of the second epistle when again a prisoner in Rome, A.D. 65. And secondly, had he done so, we surely should have had some record, sacred or profane, of such an undertaking. The mention of a wife of a British king, when again a prisoner in Rome (2 Tim. ix. 21), says nothing: she was most likely there a state prisoner; whereas I have no doubt St. Paul was again arrested by the Jews, and sent back there, because he had once appealed to Cæsar. Before his first imprisonment we hear him say: "I beseech you, brethren, for the JEHOVAH Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judæa" (Rom. xv. 30, 31). And upon the same page that we read of his conversion, we read, "The Jews took counsel to kill him" (Acts ix. 23, 24). The struggle between Judaism and Christianity was more fierce than between Christianity and Paganism. If the one possessed power, the other paved the way to the dungeon and lighted the pile of martyrdom. Well might the apostle plead for Christianity—of her votaries "Peace.")—"that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit"—In sending the Holy Ghost, Christ was evidenced to be God—"seen of angels, preached unto

the Gentiles, believed on in the world, received up to glory."

And how beautiful the counsel in 1 Tim. iv. 12: Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, charity, in spirit, in faith, in purity."

And in 1 Tim. v. 21: "I charge thee before God, and the JEHOVAH Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

And in the last chapter, after cautioning Timothy against covetousness and the love of money, he said: Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

"Fight the good fight of faith, lay hold on eternal life." And the remainder of the charge is worthy of so high a dignitary of the Church as St. Paul. "O Timothy, keep that which is committed to thy trust."

The short Epistle to Titus was written during the same period as the first Epistle to Timothy, between St. Paul's two imprisonments at Rome. I therefore place it here, although I shall only extract two or three short passages from it.

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect. . . .

"In hope of eternal life, which God, that cannot lie, promised before the world began." This was ever St. Paul's hold, and the hold of all the sacred writers, that redemption was not a thing of our day economy only, but by "the Word" in a past eternity.

"To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the JEHOVAH Jesus Christ our Saviour." And then this master mind gave to this second son in the faith the like wise counsel he had given to Timothy, concerning his office as bishop in the island of Crete; and told him to reprove sharply the unruly and deceivers, specially they of the circumcision, since they were, according to the suffrage of one of their own poets — as is supposed, Epimenides — "always liars, evil beasts, slow bellies. This witness is true. . . .

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. . . .

"But speak thou the things which become sound doctrine :

"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. . . .

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ;

"Who gave Himself for us, that He might redeem us from all iniquity."

And in Titus iii. 5 he said: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost ;

"Which He shed on us abundantly through Jesus Christ our Saviour ;

"That being justified by His grace, we should be made heirs according to the hope of eternal life." I might insert this epistle, but let my reader read it

himself; for we have heard of the wisdom of Solomon, but a greater than Solomon is here.

"Greet them that love us in the faith. Grace be to you all. Amen."

It is said Titus preached the Gospel with remarkable success, not only in the island of Crete, but in the neighbouring islands. St. Paul made mention of him in his second Epistle to the Corinthians (ii. 13, 14; vii. 6; viii. 6, 16, 23; xii. 18; Gal. ii. 1, 3). Titus visited his venerable father in prison in his second imprisonment at Rome (2 Tim. ii. 10), but we are not to suppose here that he forsook him then and there, as Demas did, "having loved this present world;" but that the old veteran gave him his parting blessing, and sent him to Dalmatia, part of Old Illyria, lying along the gulf of Venice, to preach the Gospel he loved more than Titus. It is said Titus died at the age of ninety-four, and was buried in the island of Crete.

The second Epistle of St. Paul to Timothy was written during his last imprisonment in Rome, and is perhaps the last he ever wrote. To the Church of Christ it is particularly interesting and valuable, not only as the only document in her possession to tell of that last imprisonment, but as the last testimony to the truth of the great apostle. During thirty-three years we have never once seen him winced beneath the lash, never once flinch before the bar of judgment. Eternal life was his goal, and he unflinchingly and triumphantly passed on, from what had been impiously named the eternal city, to his

eternal home. By revelation, by faith, and by the abiding presence of the JEHOVAH with him; by his highly wrought spiritual nature, the invisible world was visible to him. Let us follow him through the last short journey to the tomb.

"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

"To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our JEHOVAH.

"I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

"Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy."

It is a part of one of our creeds, "I believe in the communion of saints." Is not the doctrine thus rightly indorsed? Do not the prayers and joy of St. Paul and the tears of Timothy confirm it? In human nature there are affinities, and repulsions, and the spiritual nature is the bond of union, or the secret cause of disunion. The spiritual man cannot love a person wholly animal, nor can the natural man appreciate the Christian for Christianity's sake. The apostle himself often made this clear (2 Corinthians vi. 14, to the end; Rom. viii. 5-8). But these two apostles loved each other, their spiritual natures were wholly one, their prayers and tears mingled in the sacred service of the Church of Christ. Youth is often a staff to the aged man, a buoyant spirit to the burdened mind; while the experience of age is the

rd of the young man, the wisdom that is

not thou therefore ashamed of the testimony JEHOVAH, nor of me His prisoner : but be rtaker of the afflictions of the gospel according ower of God ;

o hath saved us, and called us with an holy not according to our works, but according to a purpose and grace, which was *given us in Jesus before the world began,*

is now made manifest by the appearing of our Jesus Christ, who hath abolished death, and rought life and immortality to light through pel."

, as ever in the writings of St. Paul, is that ack into a past eternity, which makes the work st eternal, and His Being eternal. Who can the depth of this mystery? Who can grasp pose of the Eternal? Who can foresee the e accomplished? Did we ever consider the ion, "Who *hath* abolished death"? that is, done away with death, put an end to it. The of the law was abolished, the Jewish economy olished in Christ, and so death was abolished . The soul does not die, but still lives on in r state. He saw the human race subject to and He died, One for all. His life stood for d His death stood for all. Being perfectly nfallen, there was infinite merit in His life. ing God, there was infinite satisfaction in His priceless ransom, salvation for all. The soul t die, unless this salvation be rejected or neg-

lected. If I like to die for a condemned person, and the power or constitution to which I am amenable, and to which the offender was amenable, likes to accept my offer, he is free. And so when Christ died for the ungodly, for the dead in sin, He abolished death, made void the law concerning it, put an end to it. "Being made perfect"—in all He did—"He became the Author of eternal salvation unto all them that obey Him." "If one died for all then were all dead." "And *hath* brought life and immortality to light." As I have said, the apostle passed on to another world without a doubt, without a fear; he lived in the light of the future life. He had the light of the gospel commission committed to him. He had the light of revelation, and he walked in the light, to the confines of immortal life. And have we not the same light? the same revelation? Are we walking by it to the same goal? to "life and immortality?" Oh, what a dark world would this be without this Divine light! Then let us not be ashamed of the testimony of our Lord, but worship God for His purpose and grace in Him. As the bow in the day of rain spans the heavens, so that purpose spans eternity.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

"Thou therefore endure hardness, as a good soldier of Jesus Christ. Consider what I say; and the JEHOVAH give thee understanding in all things.

"Remember that Jesus Christ of the seed of David
 s raised from the dead according to my gospel:

"Wherein I suffer trouble, as an evil doer, even
 to bonds; but the word of God is not bound." As

Paul now looks down upon the word of God all
 r the world, how must he exult over these words,
 ned in a dungeon in Rome, "The word of God is

bound!" It has suffered violence, but it has
 ned life by the conflict. It is a faithful saying: "For
 e be dead with Christ, we shall also live with Him:
 If we suffer, we shall also reign with Him: if we
 y Him, He also will deny us:

If we believe not, yet He abideth faithful; He
 not deny Himself. . . .

The foundation of God standeth sure, having this
 l, The JEHOVAH knoweth them that are His.
 d, Let every one that nameth the name of Christ
 part from iniquity. . . .

Flee also youthful lusts: but follow righteous-
 ss, faith, charity, peace, with them that call on the
 HOVAH out of a pure heart" (2 Tim. ii.).

In the third chapter the apostle warned the youth-
 bishop of evil times to come; showed him who
 enemies of the truth; then contrasted his own
 nduct, what it had been before him to whom he
 uld commend the religion of Christ. Then he
 nmended to him very strongly the holy Scriptures
 had known from a child: "They are given by in-
 ration of God, and profitable for doctrine, for
 roof, for correction, for instruction in righteous-
 ss: that the man of God may be perfect, throughly
 nished unto all good works."

We have now come to the last chapter of the writings of the great apostle. It commences with exhortation, which should teach us what a solemn thing duty is.

"I charge thee therefore before God, and the JEHOVAH Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Here the apostle, standing upon the brink of eternity, almost at the bar of God, before the great white throne, proclaims Christ to be the Judge of all men, and is therefore by him declared to be God.

"I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith." One scarcely knows which to admire most, the submission and the calm resignation of the man, or the undaunted courage of the faithful warrior — of the sturdy soldier of the cross — the strength of faith that won the martyr's crown.

"Henceforth there is laid up for me a crown of righteousness, which the JEHOVAH, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

This verse is deeply scriptural: let us analyse it. The crown of righteousness was laid up for him in heaven. He was not going there in his own righteousness. He had said before, "Not having mine own righteousness, which is of the law, but that

ich is through the faith of Christ, the righteousness which is of God by faith." In the Epistle to

Romans we have seen this doctrine of "the righteousness of God," or of an imputed righteousness, absolutely taught; and if we were to extract it in the apostle's epistles, as it is there found, we would be astonished at the amount of matter on the subject. And now in the prospect of death, and the end of heaven, he says: "There is laid up for me a crown of righteousness." I think it is a reference to the passage in Jeremiah, "THE JEHOVAH OUR RIGHTEOUSNESS;" and as it says in the foregoing verse, "A king shall reign and prosper," the style connects the two, and speaks of a royal use, and a crown of righteousness, "which the JEHOVAH"—He whose righteousness it is—"the righteous Judge shall give me at that day." St. Paul has long been a justified man; but here is a crowning gift, the gift of the moral glory of God. Here we cannot attain to this completion of glory. Our own blemishes mar the Divine likeness, but there the work will be consummated—the King's own crown will be bestowed (Rev. iii. 21). Then the judge at the bar of justice at Rome was soon to pass the sentence, *Condemno*; but in heaven "the righteous Judge" was as soon to pass the sentence, *Absolvo*, and to give a diadem of glory (Rev. iv. 4–10). And in mark, what makes the gift gratuitous, and by what means a crown of righteous merit due to the apostle: "Unto all them also that love His appearing;" the same will be bestowed. "The King of righteousness," whose prerogative it is to bestow the

crown of righteousness, who had laid it up in heaven for St. Paul, is the righteous Judge who has the power to acquit. The two are inseparably connected—the power to *give* the glory, and the power to absolve from debt, or, in other words, to grant a royal pardon. As we have seen before, “the King of righteousness” is “the King of peace”—“Just, and the Justifier of him that believeth.” Here is the completion of the doctrine, and I say St. Paul saw it by faith, as when he received the crown. His spiritual life was so developed, “the inner man” grown to so gigantic a stature, that by the blood of Jesus he had already entered within the vail.

He had there also to receive the martyr’s crown—the crown of souls, and what a crown is that for St. Paul! and also the crown of the faithful apostle, and what a crown was that for St. Paul! I shall very soon have to notice these in the Revelation; I therefore leave them here. We have seen him crowned with the crown of righteousness, with “the crown of life,” of immortality. I have said, we have seen, for let us remember the meaning of the name of Him who is on the scene, “the JEHOVAH, the righteous Judge.” And in the eighteenth verse the apostle said: “The JEHOVAH stood with me, and strengthened me.” The Name said to him, I am now to you what I shall be; the same in a past eternity, to-day, and for ever. The Name said more, that there were lengths, and breadths, and depths, and heights in it, that could not be communicated by human language; but already bliss had dawned, he felt the beatitudes in his soul. “The JEHOVAH shall deliver me from

7 evil work, and will preserve me unto His only kingdom: to whom be glory for ever and

Amen." Here again is the ascription of glory hrist, as God. From the moment the apostle ved his commission, throughout thirty-three 3, no one shadow of doubt ever seems to have ed his mind that Christ was God.

need not go back here to the earthly scene, to cture whether Timothy went to the prisoner; her he, with the beloved Luke, followed him to lock: we may suppose they did, and leave the sh scene. Far more grave and important matter is upon my mind—the thought that an immor- ul may enter that world of spirits, to receive no n of righteousness, no crown of eternal life, no n of glory. Oh, my dear reader, behold the *gift*: in the hand of God, ready to be put on, but you lose your hold, dash it from your brow, never the gems of celestial worth. Behold, the ex- ous diadem, and fall down with the apostle: ry to the JEHOVAH for ever and ever;" fall with all the host of heaven—"Holy, holy, holy, OVAH GOD Almighty, which was, and is, and is me." I can only say more—"Lay hold on al life."

I say unto you my friends, Be not afraid of them kill the body, and after that have no more that can do.

But I will forewarn you whom ye shall fear: Him, which *after He hath killed*"—that is, given a being to natural and spiritual death—"hath r to cast into hell; yea, I say unto you, Fear

Him" (Luke xii. 4, 5). And think of this language in the mouth of "the righteous Judge," who hath "abolished death, and brought life and immortality to light." I can only say more—"Lay hold on eternal life."

But how ought we to value this dying testimony to the truth of St. Paul? How many such have we heard and seen in the long page of the volume of revelation? and of the Lord Jesus Christ Himself? To live in the Bible, is to live out of ourselves, to Him who lived and died for us, almost in heaven while yet on earth. One jot, or one tittle of the Word can never pass away, till all be fulfilled.

Let itching ears crave the unwholesome food of metaphysics, German theology, and of philosophy, vainly so called; but is there not enough in the word of God, in the deep things of God, to admit of them being passed through the mint ten thousand times, and ever coined anew? Every teacher, and every scribe, taught by the Spirit, may ever bring forth things new and old.

We may add the name of St. Paul to his own list of noble worthies (Heb. xi.), and say, "These all, having obtained a good report through faith. . . Of whom the world was not worthy." He was a weapon taken from the enemy, to be laid up in the armoury of God; a standard taken from the ranks of the enemy, to be hoisted in the church of Christ; and we do dare so rear the noble pioneer, because he taught, and fought, and fell, defending the faith, a faithful veteran beneath a far more glorious "Ensign."

CHAPTER XLIII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"And then shall that Wicked be revealed whom the JEHOVAH shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 THESS. ii. 8.



Y reader will ask, why is this epistle put after all the other epistles of St. Paul, when we have followed him to the place of execution; and what is more, when it was the first epistle he wrote, and not the last? The writer's answer is, by Divine guidance this is so. She believes, that even as JEHOVAH stood by St. Paul, St. Peter, the beloved John, by Abraham, Moses, and all the prophets of old, to direct them in their course and to uphold them in their work, so He has stood by her, to direct, sustain, and will do so till her work is done: and this instance of this epistle being reserved for the last, is to her another proof of Divine guidance; for there is in it what is very important to comprehend, and what she could not have seen so clearly, if she had not compassed the history of the great apostle. This arrangement was the guidance of the Spirit, and not any intentional one.

I would here strongly advise my reader to read

Acts xvii.; it will entirely open up the page of history in these two epistles. Thessalonica was a famous city of Macedonia, and the capital of the kingdom. St. Paul came here in 52, in his first journey on the continent of Europe. Timothy was then with him, so that he must more or less have been his companion during the period his epistles were written, a period of about thirteen years. This first epistle to the Thessalonians, written from Athens in the year 53, and sent by Timothy to confirm them in the faith in which they had instructed them, opens with the salutation of the united labourers, just as we find them in that seventeenth chapter. "Paul, and Silas, and Timothy, unto the church of the Thessalonians which is in God the Father and in the JEHOVAH Jesus Christ: Grace be unto you, and peace, from God our Father and the JEHOVAH Jesus Christ."

In the second chapter the apostle referred to what had occurred to himself in their city, so that we have the double history. "Where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures. . . .

"And some of them believed, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few.

"But the *Jews* which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. . . .

"And the brethren immediately sent away Paul

and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

“These were more noble than those in Thessalonica, in that they received the word in all readiness of mind, and searched the scriptures daily, whether those things were so.

“Therefore many of them believed; also of honourable women which were Greeks, and of men not a few.

“But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

“And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still.

“And they that conducted Paul brought him unto Athens. . . .

“Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

“Therefore disputed he in the synagogue with the Jews. . . . Then certain of the philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say?” Here we find him preaching on “Mars’ hill,” not only condemning the superstition of worshipping an UNKNOWN GOD, but deep and mighty in those doctrines we have gone through; all forming one harmonious whole, but a sermon well worthy to be preached to the philosophers and sages of Greece. It was from this city he wrote back to his converts he had left at Thessalonica, sending Timothy with the epistle.

In 1 Thess. ii. 14 he said : " Ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they have of the Jews.

" Who both killed the JEHOVAH Jesus, and their prophets, and have persecuted us ; and they please not God, and are contrary to all men :

" Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway : for the wrath is come upon them to the uttermost."

And again : " We would have come unto you, even I Paul, once and again ; but *Satan* hindered us." By Satan here is meant Sātan in the Jews, who had stirred up the uproar against him, perplexed him in his work, and hampered him in his movements. And we must remember this, for I believe Satan in the outer world would have very little power against us if it were not for the Satan in the family of JEHOVAH. We have ever seen the Jews to have been the instigators of evil against Christ and the Church. They stirred up Rome, and they backed Rome : that power declined when the holy city fell. We know Satan transmigrated into Rome ecclesiastical, but could he have done so if the Christian Church had remained pure, strong, zealous, and faithful as St. Paul ? We must remember to whom it was Christ said, " Get thee behind Me, Satan." I have now to show that apostacy as foretold to the Thessalonians by St. Paul. Oh, that the past might be a light to us for the future, a beacon to avoid those shoals and quicksands upon which the Church has so often foundered and suffered shipwreck.

I must here extract the passage in the first epistle that demanded an explanation from the Thessalonians, and thus drew forth from the apostle that prophecy that has been now so terribly fulfilled; but which, without soberness and vigilance, without the most strenuous resistance, may again be fulfilled in our day and in ourselves.

“I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

“For this we say unto you by the word of the JEHOVAH (1 Kings xiii. 17, 18, 20), that we which are alive and remain unto the coming of the JEHOVAH shall not prevent them which are asleep.

“For the JEHOVAH Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the JEHOVAH in the air: and so shall we be ever with the JEHOVAH.

“Wherefore comfort one another with these words.” St. Paul did not at all mean here that he should live to see the second advent of Christ, His final coming to judgment, as both the next chapter and the answer he returned to the Thessalonians in the next epistle, when they asked of him an explanation, evidence. Throughout his writings we have seen how he always considered the Church militant and the Church triumphant.

phant, one; the family of God on earth and the family of God in heaven, one (Eph. iii. 15; Heb. xii. 22-24).

And in the next chapter to this in Timothy he said: "God hath appointed us to obtain salvation by our JEHOVAH Jesus Christ, who died for us, that, whether we wake or sleep"—live or die—"we should live together with Him." So that when he said, "We which are alive and remain unto the coming of the JEHOVAH," he was speaking of the body, the Church; or, this was the mind of the Spirit. Our Saviour left a remarkable example of the same teaching: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). Those twelve apostles were for the most part, and perhaps all, martyrs for the faith; but by the "life and immortality brought to light," we see them now upon those thrones (Rev. iv. 4-10; xxi. 14).

St. Paul was perfectly conversant with the Gospel of St. Luke, and whether he thought he might live to see that coming of Christ in judgment against the Jews, which He Himself foretold in such terrible language (Luke xix. from the forty-first verse), we do not know. We have heard him say of them, in this epistle: "*The* wrath is come upon them to the uttermost." The apostle might anticipate the triumph of the Christian Church after that "visitation," and even hope he might live to see it. That he to some extent referred to that "visitation," is clear from his next words to the Thessalonians.

"But of the times and seasons, brethren, ye have no need that I write unto you.

"For you yourselves know perfectly that the day of the JEHOVAH so cometh as a thief in the night.

"For when *they* shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and *they* shall not escape."

This last chapter of this epistle should be read here. We must remember St. Paul had never come into antagonism with the Romans when this was written: it must have been some years after that he appealed to Cæsar, because he was "free born."

If my reader would see some such triumphs of the Church, even in her militant state, as is here alluded to by St. Paul, let him see them in Rev. xii. 9-12. "And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud: and their enemies beheld them" (Rev. xi. 12). And of the persecutor, the Jewish Church herself, when her time shall come, what do we see? A resurrection from the dead (Rev. vii.; Ezek. xxxvii.), and great temporal and spiritual glory. The resurrection of Lazarus also reveals, or is a prophecy of that great event in the world's history.

I have now to give St. Paul's own explanation, as in the next epistle. As Timothy had been sent back to Thessalonica, to inquire after the safety of the Church there, and to confirm her in the faith (1 Thess. iii. 1-6), so, by the apostle's earnest solicitation, we may suppose he was sent again with

the first epistle from Athens, while Paul and Silas moved on to Corinth. "Paul departed from Athens, and came to Corinth" (Acts xviii. 1). The compiler has added that the second epistle was written from Athens, but it is generally supposed it was written from Corinth, and in the same year as the first epistle; and from the continuation of the subject, we may suppose this was so. The messenger, whoever he was, may have talked over with the Thessalonians the subject of the reference made, in the first epistle, to the coming of our Lord; and the relation of this to St. Paul, on his return, may have drawn from him the explanation, so deep and wonderful, in the second epistle. In his salutation (2 Thess. i. 1), we find Timothy again with him; and then he goes on to tell them how glad he had been to have so good an account of them, and then to say that vengeance would overtake those who had troubled them, referring again to the history recorded in Acts xvii., to that which occurred while he was with them.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

"And to you who are troubled rest with us, when the JEHOVAH Jesus shall be revealed from heaven with His mighty angels,

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our JEHOVAH Jesus Christ: who shall be punished with everlasting destruction from the presence of the JEHOVAH, and from the glory of His power;

"When He shall come to be glorified in His saints, and to be admired in all them that believe."

Having said this relatively to the Thessalonians themselves, and the enemies of the Gospel of Christ by whom they were surrounded, he went on to explain the difficulty he had raised in their minds, and to undeceive them in the error they had formed upon the subject of the Lord's coming.

"Now we beseech you, brethren, by the coming of our JEHOVAH Jesus Christ, . . .

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (chapter ii.). Here St. Paul explained at once that he had not said he expected the final coming of our Lord to the last judgment ; but on the contrary, let no man deceive you on this point, not by word, or by any letter as from us ; for before that time there will come a great falling away, some apostacy from the religion of Christ, and the man of sin be revealed, the son of perdition. Reader, mark this expression, "that man of sin." He is also called in this passage "that Wicked," and "Satan." Now this is the evil spirit that we have seen, and felt, and read of, since the fall of our first parents (Gen. iii.), downwards to the present hour. He is a being, a spirit, a personality, a man ; even as God became God-man. "Satan." The name means, contrary, against God ; adversary, adverse to God ; accuser, a party in a process or conflict ; an enemy, a spirit at enmity with God. At the Fall the enmity began, relatively

to our dispensation : " I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head "—the common way of killing poisonous serpents was to crush the head—" and thou shalt bruise his heel." (Gen. iii. 15 ; Hos. xii. 8-5).

But then, mark, here is an offspring of " that man of sin, the son of perdition." The word perdition is from the Latin word *perditus* ; the French word is *perdu*, lost ; and again, one placed in ambush, or in a place of concealment ; an abandoned, desperate person. Now this is the person we have to treat with, really the man of sin revealed in the son of perdition, just as God was revealed in " the Son of man." Then who was, and who is, this son of perdition ? Clearly the apostle referred to the seventh and eleventh chapters of Daniel. We have seen what an adept he was in the holy Scriptures, his congregation in his lodging at Rome : " To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening." Let us then for a moment turn to the prophet Daniel, for this paragraph in the Epistle to the Thessalonians is from, or an exposition of his prophecy. I say, as the prophecy is before the evil that is to come, to warn of it, so let us turn to the prophecy, and then to the evil as it is now fulfilled, and we hope passed.

Nothing can be more clear than the four powers revealed in the seventh chapter, the Assyrian, Mede and Persian, the Grecian, and Roman. Then what I want is to glance at this fourth power in connection

with St. Paul ; and of his affirmation of what had been said " by the word of the JEHOVAH."

" After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it; and it had ten horns." I am not going to stop here to explain these ten horns, nor of the little horn that plucked up three of the first horns by the roots; suffice it to say this power was imperial Rome, and this eighth verse brings us down to the time of the advent of Christ; which event, here so grandly described, I must pass through, to preserve entire the history of the man of sin. I say we have come to the time of the advent of Christ, when the sun of that power had reached its meridian, and was soon to decline.

" I beheld till the thrones were cast down, and the *Ancient of days* did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

" A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

Who was this "Ancient of days?" It was the JEHOVAH of the New Testament; JEHOVAH in that complexity of Persons we have seen throughout the Bible; the God-man; "EMMANUEL, GOD with us" (Matt. i. 23). And again in Luke iii. 4: "Prepare ye the way of the JEHOVAH, make His paths

straight." And of John the Baptist it was written: "Many of the children of Israel shall he turn to the JEHOVAH their God. And he shall go before Him." This was the Being of Daniel, and was He not "The Ancient of days?" Have we not tracked His footstep down from the beginning of our day dispensation, from the creation of man (Gen. ii. 4)? We have seen Him throughout nearly six thousand years, and in the Revelation we see Him yet onward; from the beginning to the end of time, "the first and the last." We know little of the past, of the hundreds of thousands of dispensation days longer than our own. The volumes of creation, and of revelation lie before us, their dates the same. "In the *beginning* God created the heaven and the earth. . . . And the evening and the morning were the first day." But we do not know when that beginning was, perhaps millions of ages past, dispensation days far beyond our ken. "In the beginning was the Word," but we do not know when that beginning was. "The Ancient of days!" and the description of Him is that of the Father and the Son. The garment white as snow is the sacerdotal order of the Son, precisely the same as in the seven churches of the Apocalypse (i. 13, 14). The hair of His head like the pure wool, simply denotes holiness and justice. His throne like the fiery flame, had the same meaning as in Mal. iii. 3, "He shall sit as a refiner and purifier of silver." And "His wheels as burning fire," signifies the operation and machinery of His Word, the spirit of it, as in Ezek. i. The fiery stream that issued and came forth from before Him was that torrent of justice that spake in

parables, in wisdom, in miracles, in blood. The thousand and thousands who ministered unto Him, may mean legions of angels about His sacred Person. And did not ten thousand times ten thousand, the whole world, then stand before Him? "And the books were opened." Were not the books of the Old Testament opened by Him?—the law and the prophets? And were not the unbelieving Jews judged out of those things written in the books?

"I beheld then because of the voice of the great words which the horn spake:

"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." I think this beast was imperial Rome, and perhaps the nationality of the Jews, that was then allied to Rome.

"As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time." Was not this true of Assyria, Persia, and Greece?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." In the temple, was not the infant Jesus thus brought near before God? At His baptism, was He not thus brought before Him? "This is My beloved Son, in whom I am well pleased." And upon the mount of transfiguration, was He not thus brought near before Him? "This is my beloved Son, hear Him."

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." On the day of Pentecost was not

this actually done? The Son did receive a spiritual kingdom. "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

"His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed;" as in the eleventh verse the kingdoms of the beasts are said to be destroyed.

Daniel asked for an explanation of the vision, and it was said to him: "These great beasts, which are four, are four kings"—powers, or dynasties of kings—"which shall arise out of the earth.

"But the saints of the most high shall take the kingdom, and possess the kingdom for ever and ever." Still the prophet inquired the meaning of the fourth beast, which was so different from all the others; of the ten horns, and of the little horn. The ten powers were without doubt powers subject to imperial Rome; but as the page of history seems to come down to a later period, I think they may also represent countries that became Roman Catholic under the Romish pontiffs; and the little horn may represent Romish France under some of her Romish and despotic kings, that which is so marvellously identified and delineated in Rev. xiii. 15-17.

"I beheld, and the same horn made war with the saints, and prevailed against them;

"Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." This brings us down to the time of our glorious Reforma-

tion. Let us not think the JEHOVAH, the Eternal Trinity, has left our earth. He is here, as He has ever been throughout our world's history. "Lo, I am with you alway." But the time of the Reformation was one of those days of judgment and of change at the close of 666 years, which periods I have shown our dispensation days of 2000 years are divided into (Rev. xiii. 18). He then came, and the saints possessed the kingdom.

But it is very remarkable that another description was given concerning this fourth beast, whose kingdom was to be so diverse from all kingdoms. "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into His hand until a time and times and the dividing of time.

"But the judgment shall sit, and they shall take away His dominion, to consume and to destroy it unto the end.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and *all dominions* shall serve and obey him." This seems to bring us down to the same period of time as the seventh trumpet in Revelation xi. 15: "The kingdoms of this world are become the kingdoms of our JEHOVAH and of His Christ." But whether that second relation of the history of the fourth beast did point on to a triumph of His yet in the future, I do not know; it all depends upon the purity, and holiness, and steadfast-

ness of the Christian Church during the next 127 years. The enemy of souls is still incarnate in the flesh, and "I charge her before God and the JEHOVAH Jesus Christ, and the elect angels," to keep herself from that seducing spirit, from all communion with the Church of Rome; to separate herself from her in form, in likeness, in externals, and in spirit; and to imitate as much as possible Christ Himself, and His immediate followers, St. Paul, St. John, all the martyr throng now before the throne. If her constitution be preserved in the simplicity of the early Church, victory will be hers.

I am not here going through the eleventh chapter of Daniel, a long line of prophetic history is again there gone through. Probably the Syrian dynasty of kings, Antiochus Epiphanes, whom the Maccabees bravely resisted one hundred and sixty years before Christ; but I think a later enemy is there revealed, even "the man of sin" foretold by St. Paul: the features are the same. It is one of the remarkable characteristics of prophecy, that events have a double and a triple meaning. If Daniel said, "My countenance changed in me; but I kept the matter in my heart," ought we not to be reverential, holy, solemn, and severe, before the reality revealed to us?

We may now return to the revelation by St. Paul, and we shall find that the spiritual enemy in imperial Rome did migrate into a church, the better to deceive, and to clutch within his claw, the body he was standing ready to devour (Rev. xii. 3). Nero himself, with all his absolute and despotic power, was neither as subtle or as great a foe.

It is "the son of perdition," the son of "the old man," whose history we have to trace. Christ called Judas "the son of perdition." God had appointed him to destruction because of his covetousness and heinous sin. And so Antichrist is divinely appointed to destruction because of his usurpation of power, even of the throne of God, to deceive (Rev. xvii. 5-11).

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

The same was said by the prophet Daniel: "He shall exalt himself and magnify himself above every god" (Dan. xi. 36). There has never been but one body of men in the world who have entirely done this, and that is the Roman pontiffs. We know their impious pretensions, how they exacted worship; and how from fear and superstition they were worshipped. But there is one point in this man's usurpation of the throne of God, that we should notice above all others.

We have seen Christ Jesus Himself, the ascended Lord of life and glory, to be the Head, the great spiritual Head of the Church. St. Paul said he was not meet to be called even an apostle, but Rome assumes the functions of our great High Priest, of the Almighty, of "the righteous Judge;" declaring he has power to forgive sin, power to condemn, power to

excommunicate from the Church, and to anathematize whom he will. In short, he impiously asserts, "All power is given unto me." The Fountain of light and life is unacknowledged, unknown; consequently the Holy Ghost unreceived; and hence the darkness, the heresies, and the murderous spirit of that dead system. "He as God sitteth in the temple of God, showing himself that he is God." This is the damning point of the impious pretension, that which makes Antichrist the son of perdition, and assigns to him perdition.

"Now ye know what withholdeth that he might be revealed in his time." I suppose it was the imperial element that was here meant: it must pass away before the incarnation of the apostate spirit in a Church could take place. Whether regal or ecclesiastical, it was still the same fallen and false spirit.

"For the mystery of iniquity doth already work: only he that now letteth will let until he be taken out of the way." That was the imperial power that was then hindering the cause of Christ, would hinder, until it was taken out of the way. St. Paul had learned this from Daniel: "I beheld till the beast was slain, and his body destroyed, and given to the burning flame." Thus do we see what a certain thing Scripture is.

"And then shall that Wicked be revealed, whom the JEHOVAH shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." This was the prophecy of our glorious Reformation, as in Daniel. The popish Antichrist was then consumed by "the Spirit of truth," and

destroyed by the glory of the Lord's coming. "That Wicked," means here, not that wicked one, the son of perdition, but an incarnation of sin, of the evil spirit; he in his native self shall be manifested, or, as it is here, "revealed," as God was manifested in the flesh. And as we look back at the fraud, the licentiousness, the persecuting spirit, the bloody, foul, murderous, hellish spirit of that Church, do we not see this very embodiment of the evil nature?

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie.

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness." The meaning of the ninth verse is, whose coming will be after the working of the imperial power, "Satan," the adversary. We have heard St. Paul say to the Christians at Rome: "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20); and to Timothy: "Some are already turned aside after Satan" (1 Tim. v. 15). And he here says many shall be given over to the Romish apostacy, because they receive not "the love of the truth, that they might be saved." What does it mean, "The love of the truth"? The love of the Gospel of Christ, the love of Christ. Now let us pause a moment to look at the two objects, the being called upon to love the truth, Christ, "I am the truth," and the object to be loved, God in Christ.

I would be solemn, for I believe we are entering upon a great crisis; that Satan will yet put forth all his power and energy to deceive, and to obtain from God the curse foreshown, foretold, plainly revealed, "strong delusion, that they should believe a lie: that they all might be damned who believed not the truth." The present popedom itself may be "slain, and his body destroyed and given to the burning flame," and yet there may be another offspring, another son of perdition; others whom God may give over to a strong delusion, that they should believe a lie. "Even now are there many Antichrists."

First, the being called upon to love the truth, Satan, the adversary; and then mark, the being, or the evil spirit, is translated into persons, "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness *in them* that perish." Then Satan is the great fallen spirit, and the human race by nature is his offspring. "Ye are of your father the devil." Revelation I think takes us back into a very far back eternity, and reveals us to him there, fallen, malignant, under condemnation, tormented, suffering the agonies, the tortures of the fire of eternal justice. St. Paul tells us pride was the cause of his condemnation (1 Tim. iii. 6), but his name "Lucifer" was ominous of light. We do not know what has transpired between that past eternity and ourselves; we can only read the page of six thousand years, with perhaps a glance at a dispensation day beyond (Gen. i. 26, 27; ii. 5-7). But the volume of creation is one with this of revelation, and there we read the history of him whose name

is "Death and Hell" (Rev. vi. 8; xx. 14). I close the scene, we cannot fathom that abyss, although in its past and in its future it is plainly and most graciously revealed.

This was the being loved of God, and I think I may say in his entireness and entity, before the great divisional state for recovery was instituted. God created man perfect, and capable of remaining so, "but subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Man fell, became partaker of the evil nature, and God put forth His Almighty arm to recover; and those who are so recovered are called upon to love the truth, to love God in Christ, because He has undertaken to restore the evil spirit, because He first loved us.

It is true we have these two passages: "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. ii. 4).

"The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day" (Jude 6).

And so every spirit to the present hour, who is not liberated, and made free by Christ, is under condemnation; under chains of darkness, reserved unto the judgment of the great day, and that whether in the flesh, or not.

Secondly, the Object to be loved, God in Christ. I see Him in a past eternity, standing over that fallen spirit, devising a deep-laid scheme for its recovery. "Who hath known the mind of the JEHOVAH? or

who hath been His counsellor ?” We must remember the bad qualities of that evil nature to contend with; pride, enmity, envy, jealousy, arrogance, subtlety, scorn, blasphemy, power, murderous spleen, and all these, with many more, armed against God. But God is love, and God was love, infinite love. And standing over the abyss of that evil nature, He said, “By One, I will save one.” The word having gone forth, “the Word,” the chosen One, the ordained One, the sealed One, then stood the great federal Head of the Divine government, of the Church, of the human family. The plan of redemption and the scheme of salvation was to create man, to suffer evil for its destruction; to show what we are without God, and by the Second Adam, what we are in God; to redeem by a cost infinite, far more than commensurate; to atone for transgressions; to make satisfaction to eternal justice; to suffer the penalty due eternally to the fallen spirit; to give His own spirit to subdue, to enlighten, to deliver, to reconcile, to restore to the kingdom of God, to God: by One, to save one.

And if we look at the evil spirit in the divisibility of his nature in men, the sum total of divine interposition is the same, complete, entire; but divided from the ocean of sufficiency, to each, to all. It is true we read: “It repented the JEHOVAH that He had made man on the earth, and it grieved Him at His heart;” but this was the compassion of the God, the love of God, before the great judgment of the Flood. Fain would He have saved His creatures from that destruction; fain would He have saved them from the long conflict of the world’s history; the un-

alterable truth remained : " God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

In God, as we have seen, there is no variableness nor shadow of change. Salvation is of Himself, perfect, complete, extraneous to ourselves ; almighty, abounding, free ; for the aggregate and for the individual. And hence all the passages I so often quote, and must once more repeat them here, to set forth the totality of the salvation in Christ.

" As far as the east is from the west, so far hath He removed our transgressions from us.

" Like as a father pitieth his children, so the JEHOVAH pitieth them that fear Him.

" For He knoweth our frame ; He remembereth we are dust " (Psa. ciii.).

" This is the record, that God hath given to us eternal life, and this life is in His Son."

" The wages of sin is death ; but the gift of God is eternal life, through Jesus Christ our JEHOVAH."

" He is able to save them to the uttermost, that come unto God by Him."

" Jesus Christ, the same yesterday, and to-day, and for ever."

" This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved."

" Salvation is of JEHOVAH."

This is the concurrent testimony of revelation, the

end and purpose of it, to reveal God to us, and ourselves to ourselves. "Come now, and let us reason together, saith the JEHOVAH : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool" (Isa. i. 18). But with this revelation of absolute, free grace, the Divine demand upon man to be obedient, and to be holy, not only remains the same, but the obligation is increased a thousandfold, as the chapter I have quoted the verse from proclaims. And again in Prov. viii. 35 : "Whoso findeth Me findeth life, and shall obtain favour of the JEHOVAH. But he that sinneth against Me wrongeth his own soul : all they that hate Me love death." Mark, they that sin, sin against knowledge, light, wisdom, and grace ; against the Author of these, Christ, and the soul must bear its own wrong.

The institution of the Gospel is to accomplish the entire submission, subjection, and surrender of the evil spirit. Christ is not only the author and the finisher of our faith ; but His holy Spirit is also the author and finisher of our sanctification. Thus, as I have often said, revelation is as preceptive as it is doctrinal ; and I could write a volume upon precept, a parallel to this on doctrine, from Scripture, as it is one with the doctrine of the JEHOVAH SAVIOUR MESSIAH.

This is the Being to be loved, God in Christ. St. Peter says : "He went and preached unto the spirits in prison" (1 Peter iii. 18, 19), to the spirits under condemnation. And so, whether in the flesh or not, every spirit is under condemnation, till they have received the benefit of Christ's passion. "Christ

hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the Spirit. By which also He went and preached unto the spirits in prison." Here I must leave this chapter, the Being to be loved, the being loved, and called upon to love.

"Whose coming is after the working of Satan, with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie :

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Satan is a being, and he is the enemy of God and the enemy of souls. His ambition is to be exalted above God, to be the victor in the spiritual conflict. But the victory was gained, and peace proclaimed by Christ ; one was saved by One. Nothing now remains but the old demon unbelief.

The Jews are now suffering expulsion from God, because they *sought* justification and salvation by the works of the law, and not by faith. Let us look well to this point, how we are *seeking*, are we seeking, searching for the truth of Christ, with love to Him? or are we looking to ourselves, seeking to work out a self-righteousness? Satan stood up to tempt David (1 Chron. xxi. 1), and had salvation stood in himself, he would have been lost. Satan stood up to tempt Job, and if salvation had been in himself, he would have failed. Satan darted forth like a lion from his

lurking-place to tempt Peter, and if salvation had been in himself he would have been damned; but they had all received the love of the truth, and were saved.

“JEHOVAH, Thou knowest all things; Thou knowest that I love Thee.

“Feed my sheep.”

Here close the Epistles of St. Paul. The Jews were very busy to compass the apostle's death, while God was very careful to preserve his writings. As he himself wrote: “By which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.”

“No man can say that Jesus is the JEHOVAH, but by the Holy Ghost.”


CHAPTER XLIV.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Grace be unto you, and peace from him which is, and which was, and which is to come. . . . I am Alpha and Omega, the beginning and the ending, saith the Jehovah, which is, and which was, and which is to come, the ALMIGHTY. . . . Fear not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."
—REV. i. 4, 8, 17, 18.

"And the four living creatures had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, JEHOVAH GOD ALMIGHTY, which was, and is, and is to come. . . . Thou art worthy, O JEHOVAH, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are, and were created."—REV. iv. 8, 11.

"We give thee thanks, O JEHOVAH GOD ALMIGHTY, which art, and wast, and art to come."—REV. xi. 17.

Y dear reader, do you see God in Christ in the name JEHOVAH? It is not enough to say that the JEHOVAH of the Old Testament is the JEHOVAH Jesus Christ of the New Testament and of the Apocalypse; but we have seen Him standing on the arena of this world, of all worlds, the Creator, the Redeemer, the Sacrifice for sin, the Deliverer, the Mediator, always the same, before the

foundation of the world, from eternity to eternity. What He purposed in Himself was even then done, as when accomplished in the future. The passages that head this chapter, with many more in this book, are the fulfilment of the ancient name JEHOVAH. The first and the last is He that liveth and was dead; and He who is alive for evermore is the JEHOVAH GOD ALMIGHTY. This interpretation of the great name, so many times repeated, "which is, and which was, and which is to come," is one with St. Paul's "Jesus Christ, the same yesterday, and to-day, and for ever;" the same being as in Isaiah, "The JEHOVAH, the first, and with the last" (xli. 4). "Thus saith the JEHOVAH of hosts: I am the first, and I am the last, and beside me there is no God" (xliv. 6). But we must never forget the complexity of the name, the Holy Trinity whom it reveals. "Which was," may more immediately refer to the Creator; but then the Three Persons of the Holy Trinity created (Gen. xvi. 3-22), Three, but one God. And "which is" may refer more immediately to the Redeemer and Messiah of our own dispensation day; but then the work of redemption was of the three Persons of the Holy Trinity; still the one Eternal Being, God. And so "which is to come" may refer more immediately to the coming of the Third Person of the Holy Trinity to restore all things; but He will be the God Almighty; and perhaps in the greatest display of all, of His love and power. The resurrection! The restoration of creation, and the glorification of His own! What will these be?

"God is a Spirit," as the name JEHOVAH signifies,

not only the existing, but also that He is Existence, past, present, and future in one ; the ocean of eternity always equally present. When He speaks of Himself as "the beginning and the ending, the first and the last," it is relatively to time, to creation, to humanity, and not at all to His own eternal existence. In this there is no division, no change ; He sees at once the end from the beginning ; all is an open page to Him. When we hear Him say that "there should be time no longer" (xvi. 6), it relates to our economy, and not to the constitution of the eternal world. A thousand years have no place upon that sea of glass. We have seen God omnipotent, the Creator and upholder of the universe ; the Conqueror over Satan and the grave ; the Fountain of life, giving life to all. We have seen Him omniscient : the history of the world, a finished chart, a written roll in His hand, before it was created. We have seen Him omnipresent, with His people in all places at all times. And as He is omnipresent, and fills at once all space, so He exists at once through all eternity. "Known unto God are all His works from the beginning of the world." The seeming disorder and spiritual conflict, that is still almost terrible to contemplate, were all fore-known, and met by Him : the darkness and the void are light in One.

When Moses said to God : "When I come to the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, what is His name ? What shall I say unto them ? And God said unto Moses, I AM THAT I AM : and He said, Thus shalt thou say unto

the children of Israel, I AM hath sent me unto you;" that was, I will be what I shall be; or, I am to them, that I am, the Being, the JEHOVAH. And this He went on to affirm: "God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The JEHOVAH GOD of your fathers"—or, the God of the covenant—"the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations" (Exod. iii. 14, 15). And I have shown how this covenant or memorial name descended down throughout all generations (Psa. cxxxv. 13). "The JEHOVAH is his memorial" (Hos. xii. 5). And I have shown how God, by the deliverance from Egypt, by the ceremonial service, and by the typical economy, taught the meaning of the covenant and memorial name.

When Christ said: "Before Abraham was, I AM." He meant, Before Abraham was, I was the JEHOVAH, or, the Being of the covenant; referring to Exod. iii. 14, 15. And this is precisely His meaning in the Revelation: the thing is fulfilled. That name which was illustrated by type, is now fulfilled in Myself: I am the Antitype. "I am Alpha and Omega, the beginning and the ending, saith the JEHOVAH, which is, and which was, and which is to come, the Almighty." This connection here, of the name JEHOVAH with the name Almighty, is to reveal that the JEHOVAH Christ of the verse is the One eternal GOD, the same Being who had before said: "I am the JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God *Almighty*,

but by My name JEHOVAH was I not known to them" (Exod. vi. 3). I have shown before that God meant the meaning of the name had not been taught them, as He was then about to illustrate it to Israel.

How majestically has "the Sun of righteousness" risen since then to meridian glory. There was the early dawn, the beginning of the day of the Son of man (Psa. ii. 7), the increasing splendour of the glorious luminary in the miraculous deliverance from Egypt, in the giving of the law, in type, in historic type, in the temple service, in the prophets, in the return from Babylon; and all, as we have seen, "by the word of the JEHOVAH," till "the Word was made flesh," and His effulgence filled the world: "I am the light of the world." In individual experience there is the same gradual increase of glory as in the world's history; "first the blade, then the ear, after that the full corn in the ear." There may be exceptions to this rule. We have seen how the "light from heaven" shone round Saul, and he became St. Paul. "Then shall we know, if we follow on to know JEHOVAH: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

Thus it is that this book of the Revelation is of such infinite value, because we see again the Being who is the "ending" as well as "the beginning;" "the last," as well as "the first," of our short cycle of time; even the JEHOVAH GOD, whom death could not hold, whom the grave could not retain, whom the world could not detain, whom condemnation and hell

could not chain ; but whose spiritual nature was holy, almighty, and eternal.

“ I am He that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.” What does it mean ? We have seen the JEHOVAH MESSIAH of the New Testament to have been the JEHOVAH, all that was promised in Him ; and I think when St. Paul spake of “ the unsearchable riches of Christ,” it was a reference to this name. The riches of it, the breadths, and depths, and heights of it, are incommunicable to the finite mind ; it cannot fathom or grasp them ; a future state alone can make them known. And this is just what we find in this verse ; the God-man is ascended, returned into His eternal glory. As our Prayer-Book expresses it, the manhood is taken into God ; and He stands one almighty, glorious Being, the Eternal, the Judge, the Saviour, “ the resurrection and the life.” As He had said before, in the moment of His ascension, “ All power is given unto Me in heaven and in earth.” First, He affirms Himself to be He who had been dead, He who had done the deed of heaven by His death ; but then alive for evermore, the immortal, eternal Being. “ And have the keys of hell and of death.” What keys are these ? The key of His own meritorious life and death ; the key of legal right to save or to condemn, to save from hell, to receive into glory, or to cast into hell ; and the key of His own eternal spirit, to create anew, to sanctify, to raise from the dead, and to glorify. These keys are now in His possession ; He has the absolute use of them, the absolute prerogative and power over

them; the power to save the soul, or to say, Depart ye cursed into everlasting fire, prepared for the devil and his angels. We have no power to save ourselves; we are by nature lost, and can only be saved by faith in Christ.

But I must be faithful here, for I believe these powers—"hell and death"—relate also to the Church militant, to the kingdom of God upon earth, for the vision is of the seven candlesticks. And if my reader will turn to Rev. vi. 8, xx. 14, he will see the same evil powers, even those we have seen revealed by Daniel and by St. Paul. "These things saith He that is holy, He that is true, He that hath the key of David; He that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. iii. 7, ix. 1, xx. 1; Matt. xvi. 19).

I cannot therefore avoid saying one word more upon the subject of the eternal priesthood of Christ. I have shown how St. Paul taught the doctrine to the Hebrews; and here we still see the great Head of the Church in the seven candlesticks, as "the Ancient of days" in Daniel, in the sacerdotal garments of Aaron, in the ancient order of Melchisedec. He is here, the uniting and cementing spiritual Head of the Church.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. cxxxiii.). If sects, and parties, and churches all agree upon this one point, and are in earnest for the salvation of souls, they will soon agree in everything else.

"He brought me to the banqueting house, and his banner over me was love." Still His attitudes remain, and we do well to reflect upon both justice and mercy.

"These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks. . . .

"These things saith the first and the last, which was dead, and is alive. . . .

"These things saith He which hath the sharp sword with two edges. . . .

"These things saith the Son of God, who hath His eyes like unto a flame of fire" (Rev. ii. 1, 8, 12, 18).

"These things saith He that hath the seven Spirits of God, and the seven stars. . . .

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. iii. 1, 14). These are still His attitudes.

But what Christ is now to the Church—Saviour, Redeemer, King, spiritual Head, Almighty God—He ever has been, and ever will be. We have seen Him in the past, the JEHOVAH; and I may trace down the line of His reign once more, as in this book we may trace it on to the end of time. "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 13).

I say, we have seen His "goings forth from of old, from everlasting;" from "before the foundation of the world;" from the first day of creation. We have seen Him creating man, throughout the antediluvian world, in the typical ark as it breasted the opposing flood, in the sacrifices of Noah, as the "sweet savour" rose to heaven, in the covenant age, with the patriarchal Church, in Egypt, in the calling of Moses, in the great deliverance from Egypt, in the blood of the covenant sprinkled upon the book

and upon the people in the giving of the law. We have seen Him with Hagar, in the burning bush, with the Church in the wilderness, in the tabernacle, in the gigantic system of sacrifice, in the temple, with Samuel, Gideon, David, in Babylon, in the prophets, in the first page of the New Testament, EMMANUEL, God with us; in miracles, in the forgiveness of sin, in the declaration, "This is My blood of the new covenant, which is shed for many for the remission of sin." We have seen Him in His resurrection from the grave, in His ascension into heaven, as the anti-type of Samson, Solomon, Jonah, as the fulfilment of the Old Testament; and now we see Him in the seven candlesticks, still the spiritual Head of the Church, still anointing whom He will, still opening and shutting to whom He will, still with His people, "Lo, I am with you alway, even unto the end of the world." And with this revelation, with this certainty, what have we to fear? Enemies may rage, pretended friends may be treacherous, Satan may assault, but the same Almighty Being is with us still. And we see also that it was the same one Eternal Spirit who inspired the Bible. No body of men could thus throughout all ages have concerted to deceive. One God designed the plan of salvation, one God revealed it to men, one God wrought the work of redemption, one God recorded the fact, one God in Christ wielded the sceptre of Omnipotence, one God lived, one God-man died, one God purchased the Church with His own blood, one God ascended into glory. "I am the JEHOVAH, I change not."

But before proceeding, I must again notice here,

wherever it is written in this book of the Revelation, "which is, and which was, and which is to come"—which is really only another form of the name JEHOVAH—the Holy Trinity is always signified, the Third Person of the Holy Trinity always included, whose office is distinct, but one God: and thus it is "the Almighty" is added. In what glory and almighty power He will yet come, we do not know; but at the end of our economy we hear *His* voice, "Behold, I make all things new. . . . It is done. I am Alpha and Omega, the beginning and the end" (xxi. 5, 6). We can never understand revelation unless we keep in mind the complexity and the unity of the Godhead.

"I will make an everlasting covenant with them."

"I will make an everlasting covenant with you, even the sure mercies of David" (Isa. lv. 3); perhaps referring to the words of David, "He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire" (2 Sam. xxiii. 5).

"Which covenant He made with Abraham, and His oath unto Isaac;

"And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

"Saying, Unto thee will I give the land of Canaan, the lot of your inheritance" (Psa. cv.). But then Canaan was a type of heaven, of our "inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. i. 4). So that the covenant, the work of the Third Person of the Holy Trinity, takes us to glory. "After that ye believed, ye were sealed with that

holy Spirit of promise, which is the earnest of our inheritance."

Well might Isaiah exclaim: "I will greatly rejoice in JEHOVAH, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi. 8-10).

The name JEHOVAH is the connecting link of the Bible, He spake all; it is the stamp of the Divine government, the seal of the eternal Spirit; the signature of the Holy Trinity, the sign-manual of God. "In that day, saith the JEHOVAH of hosts, will I take thee, O Zerubbabel, my servant, saith the JEHOVAH, and will make thee as a signet: for I have chosen thee, saith the JEHOVAH of hosts" (Hag. ii. 23).

The fourth and fifth chapters of the Revelation are a preface or introduction to the opening of the seven seals. The vision is laid in the Holy of Holies of the temple, and in the spiritual constitution of the prophets. He who is here seen to sit upon a throne, is the Divine Being, the JEHOVAH of the tabernacle and the temple; the JEHOVAH of Isaiah vi. and of Ezekiel i. 28. The majesty and the glory of the Eternal Being are seen alike in all; the same praise and adoration are ascribed to Him in each: "Holy, holy, holy, JEHOVAH GOD ALMIGHTY, which was, and is, and is to come. . . ."

"Thou art worthy, O JEHOVAH, to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created." This worship could be ascribed to God

alone. But while we have seen the name JEHOVAH to mean, self-existing, existence, and giving existence to others—"Thou hast created all things"—still, when as here it is added, "which was, and is, and is to come," the work of Christ and the Holy Ghost must be included. And this brings us again to one of those marvellous complexities of Persons which we find throughout revelation.

The LAMB now comes upon the scene, and forms henceforth, with the JEHOVAH GOD ALMIGHTY, the prominent Object of this book. I think this is to reveal to us, that although the "God in heaven" is the revealer of the future (Dan. ii. 28-30), still, the Messiah, the Mediator, the Atoning Sacrifice, was then, and ever had been, the obtainer of the Divine gift. "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass" (Rev. i. 1).

But then a great confirmation of the doctrine of the Godhead of Christ, the LAMB, breaks upon us here; for in the next chapter, and throughout the book, the LAMB is seen to be equal with JEHOVAH. Thus it is this fifth chapter is very rightly chosen by our Church as the epistle for Trinity Sunday. Let us observe the vision.

"And I saw in the hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals" (ver. 5). The reason of this prophecy being given from the throne in the Holy of Holies, is, because the roll of the covenant was laid up in the ark of the covenant there (2 Chron. v. 10; Heb. ix. 4-6), laid up in Christ, ready to be fulfilled,

as also was all prophecy, ready to be revealed (John xiii. 19; xiv. 29).

“Who is worthy to open the book, and to loose the seals thereof?

“And no man in heaven, nor in earth, was able to open the book, neither to look thereon. . . .

“And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the *Root of David*, hath prevailed to open the book, and to loose the seven seals thereof.”

The Root of David here means the root of the human family; “the first born of every creature.” But it has a far more extensive meaning still; for I believe it to be a direct reference to the revelation by David, to that wonderful psalm upon the eternal priesthood of Christ—His pre-existence is revealed in the designation—but more particularly to the first verse of the psalm: “The JEHOVAH said unto my JEHOVAH, Sit thou at My right hand, until I make Thine enemies Thy footstool” (Psa. cx.). Here are the two first Persons of the Holy Trinity, the Father and the Son; but they are equal, coequal, and co-eternal. Let my reader here read Christ’s own teaching by this passage (Matt. xxii. 44; Mark xii. 36; Luke xx. 42). And again we find it in Acts ii. 34.

“What think ye of Christ? whose son is He? They say unto Him, The Son of David.

“He saith unto them, How then doth David in spirit call Him JEHOVAH, saying, The JEHOVAH said unto my JEHOVAH. . . .

“If David then call Him JEHOVAH, how is He his son?

“And no man was able to answer Him a word, neither *durst* any man from that day forth ask Him any more questions.”

Christ was coequal and coeternal with the Father; the same in name and in nature. “The Root and the Offspring of David.” “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the JEHOVAH of hosts” (Zech. xiii. 7). The sword of eternal justice did awake against “the Lamb of God,” the great antitype of the Paschal lamb; and here we see Him in the Apocalypse, identified as the JEHOVAH of David, the great spiritual High Priest of David. But what is the truth we arrive at? That the JEHOVAH was our sacrifice for sin; that JEHOVAH atoned for sin: “Feed the Church of God, which He hath purchased with His own blood.”

I do love to see God in two places in the orb of revelation; to hear Him say to Cain: “If thou doest not well, a sin offering lieth at the door,” at the door of the tabernacle, of the Church. And again, in the “faithful Creator,” redeeming all in One, restoring all in One.

“And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a LAMB as it had been slain, having seven horns and seven eyes, which are the seven spirits of God.” I do not think this epoch of time relates to the time when the prophecy was given in Patmos, but from “the beginning,” when “the Word” was God. The *seven* horns and “the *seven* spirits” tell us this—“The LAMB slain from the foundation of the world” (Rev. xiii. 8).

“ And he came and took the book out of the right hand of Him that sat on the throne.

“ And when he had taken the book, the four living creatures and four and twenty elders fell down before the LAMB, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

“ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals hereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

“ And hast made us unto our God kings and priests: and we shall reign on the earth.”

We have seen that the past, present, and future are always equally present with God; and thus this vision subserves the purpose of the beginning of creation, or of the JEHOVISTIC dispensation, as it did the beginning of the Christian era.

“ And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

“ Saying with a loud voice, Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

“ And every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that

in captivity. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. . . . There they that carried us away captive required of us a song, saying, Sing us one of the songs of Zion. How shall we sing the JEHOVAH'S song in a strange land?" (Psa. cxxxvii.) But here "they sung as it were a new song"—the song of redemption, of Moses, and of the LAMB.

"These are they which follow the LAMB whithersoever He goeth. These were redeemed from among men, being the first fruits unto GOD and to the LAMB."

The fifteenth chapter is a prelude to the pouring out of the seven vials; and the same song of redemption and victory is sung, upon the sea of glass, by those who had overcome the beast, by those who were justified by faith and sanctified by the Spirit, by those whom the vials of wrath could not touch. "They sing the song of Moses the servant of God, and the song of the LAMB, saying, Great and marvellous are Thy works, JEHOVAH GOD ALMIGHTY; just and true are Thy ways, Thou King of saints.

"Who shall not fear Thee, O JEHOVAH, and glorify Thy name? for Thou only art holy."

The seventeenth chapter is a revelation of Babylon the Great, and of the powers of that foul corruption; and then is added: "These shall make war with the LAMB, and the LAMB shall overcome them."

The eighteenth chapter is a vision of the fall of Babylon the Great, and the nineteenth chapter is an anthem of praise to God for judging the great whore, but it is remarkable for its ascription of Alleluia,

which means, "Praise ye JEHOVAH"—the common ascription of David (Psa. cxiii. 1, cxvii. 1, cxxxv. 1, cxlvi. 1, cxlvii. 1, cxlviii. 1, cxlix. 1, clvi. 1)—or, "The JEHOVAH be praised." And I am very much inclined to think that the word *Selah* was a mark of attention to something remarkable, and as used by David and Habakkuk (third chapter) signified the same. I cannot forbear inserting a part of this song of praise, employing the meaning of Alleluia. We shall see in it what is revealed of the name: "In the Lord JEHOVAH is everlasting strength."

"And after these things I heard a voice of many people in heaven"—in heaven here means in the Christian assembly: see Heb. xii. 22, 23—"saying, JEHOVAH be praised; Salvation, and glory, and honour, and power, unto the JEHOVAH our GOD."

"For true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand."

"And again they said, Praise ye JEHOVAH. And her smoke rose up for ever and ever."

"And the four and twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen; Praise ye JEHOVAH."

"And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Praise ye

JEHOVAH: for the JEHOVAH GOD Almighty reigneth." We must still remember that JEHOVAH was the covenant name. A contract had been made between two parties, and we might expect a consummation of the conditions would ensue: "I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies.

"I will even betroth thee unto Me in faithfulness: and thou shalt know the JEHOVAH" (Hos. ii. 19-23). And this is precisely what we find here, the time of the spiritual and eternal union of the body, the Church, is come. Some public and universal demonstration will take place: "Let us be glad and rejoice, and give honour to Him: for the marriage of the LAMB is come, and His wife hath made herself ready."

Marriage was divinely ordained to be a type of this spiritual union of the Church with Christ. This is figurative language, but both the type and the figure tell us how deep, how real, and how eternal the spiritual bond of union will be. But let us not here forget a cardinal point, the covenant name signified, "I am to you now what I shall be." This spiritual union with Christ has taken place in every believer. This universal demonstration is the final glory of the body.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." St. Paul told us of crowns of righteousness. Now we have robes of righteousness, which are, as we shall see later, the moral glory of God.

"And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the LAMB. And he saith unto me, These are the true sayings of God."

But let us note the expression, "The marriage supper of the LAMB." The festival of the ancient and the Christian Passover is the root of this. Exod. xii. should be read here: "At even ye shall eat unleavened bread." It was the signal of deliverance and departure. "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the JEHOVAH'S passover."

"And I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt. . . . I am the JEHOVAH"—the God of justice.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

"And this shall be unto you for a memorial; and ye shall keep it a feast to the JEHOVAH throughout your generations; ye shall keep it a feast by an ordinance for ever." And so I might trace on that feast of the Passover, that sacred rite of the slain LAMB, so authoritatively enjoined through sixteen hundred years, may I not say throughout forty centuries? (Gen. iv. 4) till the cry was heard, "Behold, the LAMB of God, which taketh away the sin of the world."

And then mark the voice of the LAMB Himself: "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will *sup* with him, and he with Me." This, the Christian Passover, which He had so nobly founded and richly endowed with Pentecostal unction, I may also trace through nearly twenty centuries more, till we see the "blessed" sit down with the LAMB at the marriage supper—that of which the Passover in Canaan was a type (Josh. v. 10-12).

But I would here ask my reader one question, Can he reconcile the doctrine of transubstantiation with this Biblical teaching? If the LAMB be converted into the elements of bread and wine, how can He stand here in the end of time, the Administrator of the sacred rite? The thing is palpably erroneous. "Though we have known Christ after the flesh, yet now henceforth know we Him no more." No; the feast is a spiritual one. Taking the elements obediently and believingly, we do receive light, wisdom, grace, and eternal life—all the gifts of the Spirit heaven can bestow. The verse in Isaiah xxv. 6 might as well be literally rendered, as, "This is My body. This is My blood." "I am the door. I am the vine," might as well be literally rendered, as, "I am the living bread." No; we are to keep the feast in remembrance of the great Atoning LAMB, till He comes, and by faith to receive spiritual life from Him. God is a Spirit, and this is the heaven we live under.

We now come to the most solemn fact of the history of humanity—the great judgment-day. The

scheme of redemption is to raise the moral tone to its own standard ; but the scheme of ethics is not to establish a justifying obedience, and this is what we find on the judgment day. The scene is supposed in the Holy of Holies, as are many of the visions of this book (xi. 19, iv. 1, v. 1), because there was the throne of the Divine Presence, there the tables of the covenant, there the golden pot that had the typical manna of the spiritual sustenance of life, there the typical rod of the spiritual sceptre of the King of righteousness, and there the typical Ark of Christ — all these laid up in Him.

“ And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.” This means that neither the Church or the world simply could stand before that throne. A great throne signifies Almighty ; and white denotes justice, purity, and mercy. Throughout the Bible we have seen that same throne of justice and of love.

“ And I saw the dead, small and great, stand before God ; and the books were opened.” These books are the tables of the covenant of works laid up in the ark beneath the mercy-seat. “ And another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.” This book of life is “ the new covenant,” in distinction from the covenant of works. “ This is My blood of the New Covenant, which is shed for many for the remission of sins.” Both Christ and St. Paul use the words, New Covenant and New Testament : either one subserves our

purpose. There was the promise of life, and the life bequeathed by will, by the death of the Testator (Heb. ix. 15-17). A will is the most sacred thing in the world; how much more so the will of the JEHOVAH GOD and of the LAMB. The life laid down, of the blood spilt, was the bequest, or gift left, that which the Testator Himself called "the gift of God." God has left in His will this free and sovereign gift to every creature; but how few receive it, how few even know of it. And then what occurs? The name is blotted out (Rev. iii. 5), so that it will not be found there.

We are heirs of God and joint heirs with Christ, but we may lose our inheritance. We can picture to ourselves a son, heir to estates, fortune, and a crown; but from some cause they were lost to him. What would be his disappointment and vexation when the will was opened and no name there—a blank! Oh, but what would this be to the great judgment day, when the book of life shall be opened, and my name not there? The soul lost! eternally lost! No more day of grace! no reprieve! no one single plea to set up! lost! "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." But it will be asked, Is not this by the works of the law? No, it must be by faith, by faith in the LAMB, by faith in the bequest, by faith in the gift; such faith as shall supplicate heaven for it, till it is obtained. We can never overcome ourselves. The LAMB was the Deliverer from Egypt, and the Paschal Supper was the memorial. "They overcame him by the blood of the LAMB."

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." It will be seen here that death and hell are spoken of as two beings, and so they are, the same as are seen in Rev. vi. 8, the development and manifestation of "the man of sin" under the fourth seal. Oh, what numbers will be found in them!

"And death and hell were cast into the lake of fire. This is the second death." That is, the authors and instigators of those great corruptions that we have seen; the bodies of them, it may be the beast and the false prophets, as before seen (ver. 10). They are cast to a deeper depth of woe.

"And whosoever was not found written in the book of life was cast into the lake of fire." Reader, did you ever consider the absoluteness of this decree? Life and death absolutely in the hands, and at the disposal of Christ; eternal life registered in the decree of heaven, or not to be had at any price, or by any means? The whole world is by nature lost to God, and only restored by Him and the gift of His Holy Spirit. We have heard Him say before, "I am He that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death." And this is so; the truth of Christ is a great fact; the truth of Christ is a great deep. God did devise the plan of conquering the fallen spirit by One, of reducing it to subjection by One, of reconciling it to Himself by One, by Himself. And He can finish His work when He likes, by the outpouring and power of His Spirit, which is at all times a free and

sovereign *gift*. When it is given, the individual cannot fail of submission and love ; when it is withheld, he cannot attain to eternal life. The keys of death and of hell are in His own hand ; and whosoever is not found written in the book of life, will be cast into the lake of fire. This is the truth of revelation, and we cannot escape it.

Then I would simply ask once more, Can a person be saved without faith in Christ ? without love to Christ ? His own plain teaching upon the subject is, he cannot. " He that believeth not shall be damned. The fearful and unbelieving shall have their part in the lake which burneth with fire and brimstone." There may only be faith as a grain of mustard-seed, only light to see men as trees walking. Still, if there be within the interceding Spirit, the name not blotted out, the sinner will be saved. " This is the record, that God hath given to us eternal life, and this life is in His Son."

The twenty-first chapter of the Revelation is a vision of the state of the blessed after death—of the Church one for ever with the Lamb. " The *tabernacle* of God is with men." This tabernacle means the human nature, or the body of Christ as it dwelt with men ; as He called it in another place, a temple : and in Ezek. xxxvii. 27, we see the same. Here it is called " the tabernacle of God." " He will dwell with men, and they shall be His people, and God Himself shall be with them, and be their God. . . .

" And He that sat upon the throne said "—this is a reference to the white throne seen in Rev. xx. 11 ; and if these passages be compared with Matt. xxv. from

ver. 31, it will be seen that "the Son of man will be Judge in that day. "Behold, I make all things new;" that is, as you have seen a new heaven and a new earth, so all things will be made new also.

"It is done;" that is, My having said so, is equal to the thing being done. I am "the Word," as I spake everything into being; and as redemption was by "the Word," so the restoration of all things will be by the same. "God saw everything that He had made, and, behold, it was very good." "It is finished. It is done." These are all synonymous terms. "The word of the JEHOVAH" is the thing done. "I am Alpha and Omega, the beginning and the end." That was, As you have seen creation and redemption, so you will see all things new. I am the end, as well as the beginning.

And then we see in the vision: "The bride, the LAMB'S wife, having the glory of God,"—all the moral and spiritual splendour of her Head put upon her; "the righteousness of God," St. Paul knew so well; all the glory of His eternal attributes; a consummation of grace we can have no idea of. Sin gone, the old corrupt nature gone; the transformation complete; the glory like that of the Deity, from spiritual union with Him; that which we now only know of by Revelation, but in heaven we shall know the reality.

"And I saw no temple therein: for the JEHOVAH GOD ALMIGHTY and the LAMB are the temple of it." That is, there was no more Holy of Holies; no more temple into which to enter to worship God, but God and the Lamb in open vision are the objects of

worship; no more worship of "the invisible God," but He dwells with His people, and is their God.

And in Rev. xxii. 5 it is said, "The JEHOVAH GOD giveth them light." No more want of instruction to preserve them in the path of rectitude and holiness; none of the civil power to preserve order, for the spiritual state being completed, the whole being is filled with the light of God, with God: the conscience is light, the understanding light, and the heart holy. "These sayings are faithful and true: and the JEHOVAH GOD of the *holy prophets* sent His angel to show unto His servants the things which must shortly be done." The reference of this verse is to Jer. xxxi. 33, 34; as though the angel had said, That which was foretold by the ancient prophet is now fulfilled; My people are perfect, and I am their God.

And of this Eternal City it is written: "There shall in no wise enter it anything that defileth, . . . but they which are written in the LAMB'S book of life." Nothing of the old economy shall enter there; nothing of the old nature, nothing of the old native self; nothing of the kingdom of Satan, nothing of his spirit; none but those whose names are in the charter list, to whom has been granted all the rights, privileges, and titles of the city; free born in Christ. We never can enter there but by the tidal wave of grace. "The new covenant" is a divine charter, conferring upon us all that God has to bestow. And it is this adoption, this privilege, this freedom, I want my reader to make his own, as freely as they are bestowed.

"I am Alpha and Omega, the beginning and the end, the first and the last." Thus we have seen, throughout revelation, three Divine Persons, but one God. The JEHOVAH of the first page of the Bible is the JEHOVAH of the last page.

The prefix and the affix of every book, of every page, of every epistle, of every gospel, of every document, of every command, of every word of God, of every commission given, of every Divine institution, of every sacrament, of every era, of every transition period, of every economy, of every rising and waning dynasty, of every proclamation of judgment and of mercy, of every message by angels, of every interposition of Providence, of every prophecy, of every type and every antitype, is the signature of the Almighty, the stamp of the Divine Government; in short, "The beginning and the ending, which was, and which is, and which is to come." And we have seen that the JEHOVAH was the LAMB, and the LAMB the JEHOVAH.

And the Alpha and Omega, who was dead, and is alive again, is the Alpha and Omega of this last chapter. One Being has followed us, one Being has been with us, one Being has spoken to us, one Being has assured us, one Being has upheld us, and accepted this poor offering.

"I am the Root and the Offspring of David, and the bright and morning Star." Oh, Rock of ages, Ancient of days, Root of David, be in every new era, in every transition period, to the Church and to the whole world, the Offspring of David and the bright and morning Star. What have we to fear with such a pioneer? They

drank of that Rock that followed them, and that Rock was Christ.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come JEHOVAH JESUS.

“The grace of our JEHOVAH JESUS CHRIST be with you all. Amen.”

"In the beginning was the word."—JOHN i. 1.

"I am Alpha and Omega, the beginning and the ending, saith the JEHOVAH, which is, and which was, and which is to come, the Almighty."—REV. i. 8.

"The JEHOVAH thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—ZEPH. iii. 17.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—REV. i. 18.

"And whosoever was not found written in the book of life, was cast into the lake of fire."—REV. xx. 15.



IN Heaven's high council chamber,
 'Neath glory's awful dome,
 Stood forth the great JEHOVAH,
 Three, but one God alone.
 No angel or archangel,
 No footstep there was heard;
 No one created witness
 Of the uncreated WORD.*

'Midst splendours of the Almighty,
 The Three bare record then;†

* Heb. iv. 3. 1 Pet. i. 20. John xvii. 12. Rev. xiii. 8; xvii. 8.

† 1 John v. 7-11.

Eternity stood witness, too,
Of the promise made to men.
Then Father, Son, and Holy Ghost,
Upon that crystal sea,
Let fall the wondrous fiat,
That saves the sinner, me.

In moral glory shrouded,
In spiritual redress;
"The Holy One, the LAMB of God,"
With blood signed His bequest.*
That deed all heaven guaranteed,
The evil one restored:
But no created witness there,
Of the anointed WORD.

Oh, God, amidst those splendours,
We love to see Thy face;
To worship Thee, the Triune Three,
The JEHOVAH, God of grace.
"Holy, holy, holy One!"
The vault of heaven resounds;
While now the cloud of witnesses
Cast at Thy feet their crowns.

Light of the Spirit, light me still,
Back to the virgin sod,
From whence the stream of grace arose,
The Almighty Word of God.†
This light of life to track the gift,
From behind creation, time;
And onward through eternity,
Is the witness, it is mine.‡

* Rev. xiii. 8.

† John i. 1-14.

‡ 1 John v. 10.

"The gift of God," His only Son,
His Holy Spirit, too,
Given before the world began,
To create, and to renew.*
"The gift of God!" Oh, grasp the theme,
The majesty of grace;
The gift of man's salvation,
Ere the universe had place.

O'erwhelming thought! the soul with God,
Before the human race;
So now, in "the Invisible,"
We see Him face to face.
The Omnipresent, Absolute,
Upholding by His will,
The ponderous, universal frame,
In motion grand, and still.

The God who holds the universe
Upholds redemption, too;
Both are alike poised in His hand,
Two volumes ever new.
Oh, Thou, sustainer of both worlds,
The Father of a worm;
Command the equilibrium
Thy Majesty adorns.

Oh, depths! impenetrable space!
Who can the distance scan?
The cycles, everlasting rounds,
Down to the age of man.
"The days of heaven," the finite fails,
Before eternity;

* Rom. vi. 23. Matt. xiii. 35.

But the Eternal lights the realm
In glorious certainty.

"In the beginning was the Word,"
What He will ever be;
Lo, "It is done," from first to last,
Is the Divine decree.
The anthem of salvation
Swells on the eternal plain;
JEHOVAH, Alpha, Omega,
Throughout an endless reign.

"JEHOVAH in the midst of thee
Is mighty," merciful;
All the great name portends, He is,
The God, the "Wonderful."
As we have seen Him in the past,
Behind the cycle, time,
So let us trace His presence now,
With men as aforetime.*

"JEHOVAH GOD created man,"
And from that point of time,†
Indelible remains His name
Throughout the page sublime.
The prefix, affix, signature,
Of the Eternal Three;
The seal and sign manual
Of their combined decree.

Celestial visitor to man,
In Eden's happy bower;

* Prov. viii. 23, 27, 31. God sees from the beginning to the end; all time is alike present to Him.

† Gen. ii. 4, 7.

Angel of mercy and of truth,
When sin had made him cower.
The Preacher of the promised Seed,
To crush the serpent's head ;
The God to open heaven's gate,
When forth from Eden sped.

The acknowledger of Abel's rite,
The teacher, too, of Cain ;
And Judge to spurn him from His sight,
When incense rose in vain.
JEHOVAH, " Prince of peace" and love,
Commanded the *great* flood,
Judgment that only could be wrought
By the *greater* love of God.

" JEHOVAH in the midst of thee
Is mighty," He will save ;
Rejoice o'er thee with joy divine,
" Rest in *His* love" always.
He will joy o'er thee, with singing,
And triumph in His grace ;
Ever returning like a dove,
To find a resting-place.

JEHOVAH, Abraham called,
With him the covenant made ;
" The everlasting covenant,"
The eternal aforesaid.*
The monument of wisdom, power,
His immutable decree ;
The God of all revolving time,
What He would ever be.

* Isa. xxiv. 5 ; lv. 3. Heb. xiii. 20. 2 Sam. xxiii. 5.

The Patriarch saw the day of Christ,
 The JEHOVAH great I AM ; *
 Who founded the memorial,
 " The God of Abraham."
 Peniel saw Him face to face ;
 Moriah rear'd the sign ;
 JEHOVAH-jireh, God will send
 A sacrifice in time.

On Jacob's ladder see Him stand,
 Proclaiming still the same,
 " The God of Isaac, Abraham,"
 The restor'd paternal name.
 JEHOVAH GOD is in this place,
 This is the gate of heaven ;
 His Church on earth is where He is,
 The Anointed One in seven. †

Perhaps within the sacred page,
 No more dread line is seen,
 Than where JEHOVAH Hagar met,
 From cruelty to screen. †
 " Whence camest thou ? and whither flee ?
 Behold, thou art with child ;"
 And thou shalt bear a son, the root
 Of wandering tribes, and wild.

Because I thy affliction heard,
 I now descend to thee ;
 And I will multiply thy seed,
 As the sand upon the sea.
 Dread sentence of " the Watchers," God, §
 A foe comes on the scene ;

* John viii. 56. † Rev. i. 13. ‡ Gen. xvi. § Dan. vii. 9 10.

The Arab race, Mahometans,
That Antichrist have been.

Oh, Church of Christ! Oh, chosen one,
Revere the glorious name;
The JEHOVAH GOD, "the Holy One,"
The consuming stream of flame.*
Let him who names the Name august,
Depart from guile and sin;
Judgment proportion'd is to grace,
And hence that "man of sin."

Hagar called the name JEHOVAH,
"God, Thou seest me."
Oh, Saviour, Guardian, Father,
Make us more like Thee.
In affliction and oppression,
As Deliverer draw near;
And at the well, "Lahai-roi,"
To all the oppress'd appear.

JEHOVAH was the champion
Of the great Mosaic age;
The Deliverer in "flame of fire"†
Again comes on the stage.
Moses, I am thy fathers' God,
Of noble patriarchs three;
I have heard My people's groaning,
And will release by thee.

Go, and convene the elders,
Of Israel in chains;
Say the JEHOVAH GOD hath sent,
And liberty ordains.

* Dan. iv. 17.

† Exod. iii. 2.

Go, too, in the memorial name,
The I AM THAT I AM.
Reader, the great credential see,
The I AM was the LAMB.

And so, ere freedom could be given,
The Paschal lamb must die ;
The signal of deliverance,
'Midst Egypt's midnight cry.*
"Strike the blood on the lintel,
And on the two side posts ;"
And when I see the sign divine,
The type of the great cost ;

I will pass over Israel,
"The Destroyer" shall not come,
But upon Egypt's first-born
I set the seal of doom.
The armies see, the bless'd, and curs'd,
Read down the muster-roll ;
Then pause, enlist, dear reader,
And onward to the goal.

And when, in future ages,
Your children ask of you,
What *mean* ye by this service ?
Where winds the mystic clue ?
This answer ye shall give them,
It is JEHOVAH'S rite ;
Who will the world deliver,
As Israel this night,

From Satan's chains and irons,
From his dark realm of sin ;

* Exod. xii.

And will lead on His freedmen
To reign in heaven with Him.
Who loves your little children,
And on them writes His name ;
With the promise, " I will bless them,"
Teach, this is what *I mean*.

This is a night to be observed ;
JEHOVAH e'en repeated,
Much to be observed by you,
And reverently treated.
And at the Christian rite the same,
Do this in dear remembrance,
Of Me, whose blood is shed for you,
To sheathe the sword of vengeance.

Rise, Israel rise, the watch is past,
I open ocean's door ;
The Egyptians ye have seen to-day,
Ye shall see again no more.
" The JEHOVAH look'd unto their host,
Through the dark cloud of fire,"*
And said to Moses, " Stretch thine hand,"
To sea-built walls, Retire.

" The Egyptians fled against the main,
But JEHOVAH overthrew ;"
They perished in the midst thereof,
The surge His mandate knew.
No angel host was there to claim
The soul, the undying part ;
It sank into a deeper hell,
The same Judge judged the heart.

* Exod. xiv. 24.

Thus Israel saw the great I AM,
"The Word," who was, should be;
Then, now, in every age the same
What He will ever be.
The Spiritual Deliverer,
The Almighty Triune Three;
Who by such grace, Omnipotence,
Reveal'd Heaven's amnesty.

Then sang the congregation,*
To the Eternal Three,
Who triumph'd, more than gloriously,
O'er the oppressor in the sea.
The JEHOVAH is my strength and song,
Salvation, GOD to me,
Prepare Him now a dwelling-place,
Our "All in all to be."

"The JEHOVAH is a man of war,
JEHOVAH is His name;
Thy right hand, O JEHOVAH,"
Hath gotten Thee this fame.
The Egyptian host pursued in power,
In haste to overtake;
Who, O JEHOVAH, is like Thee?
Victor for Thy name's sake?

And so upon the "sea of glass,"†
The Paschal hymn is sung;
But christianised, evangelised,
"Of Moses and the LAMB."
They who have won the victory,
O'er the incarnate foe,

* Exod. xv.

† Rev. xv. 3, 4.

Ascribe to Him the glory,
Who from Egypt bade them go.*

"Great and marvellous Thy works,
JEHOVAH, GOD Almighty ;
Just and true are all thy ways,
Thou King of saints," most holy.
"Who shall not fear Thee, O JEHOVAH,
And glorify Thy name ?
For Thou art holy," hymn the victors,
For evermore, Amen.

In the institution of the law,
The JEHOVAH GOD came down ;
In lightnings, thunderings, and smoke,
On Sinai's ancient crown.
In symbols of His justice, wrath,
But love extinguished fire,
Blood on the people, and the book,†
Was the index of the Sire.

And then in Majesty supreme,
He passed before the world,
Proclaiming the JEHOVAH GOD,
With heaven's white flag unfurled.
JEHOVAH, gracious, merciful,
In goodness, truth abundant ;
Forgiving sin, transgression, wrong,
In love and grace redundant.

"But will not acquit entirely,"
"The Holy One," the same ;
Those whom I forgive must mean,
"Hallowed be Thy name."

* Rev. xi. 8.

† Exod. xx. 20-26 ; xxxiv. 1-10.

Or I will visit parents' sins,
 And national defects,
 Upon your children's children,
 In this world and the next.

Under His feet, by chosen men,*
 Was seen paved work of sapphire,
 Like as it were heaven's body,
 In light, divine attire.†
 Emblem of moral glory,
 Of "the King of righteousness,"
 The great Fulfiller of the law,
 Who was the Father's brightness.

It was not the meek Moses
 Who into Canaan led,
 But Joshua, Lord and saviour,
 Man to the law was dead.
 I need not tell the story,
 Extract the page sublime,
 That tells of conquest, glory,
 Of grace in every line.

The JEHOVAH GOD of hosts,
 The victorious army led,
 Appear'd to His commission'd one,
 To proclaim Himself the Head.‡
 The city, type of Satan's realm,
 Before the Conqueror fell;
 But he gave the day to Ai,
 Sin to reveal, expel.§

* Exod. xxiv. 7, 8.

‡ Josh. v. 13, 14.

† 1 Tim. vi. 15, 16.

§ Ibid. vi. 7.

But oh, at best, how fleeting, short,
 Our Canaan portions here ;
 A vapour, shadow, type alone,
 Of a more glorious sphere.
 The foe cast out, the victory won,
 Earth's strongest pillars rend ;
 The eternal portion then is ours,
 For which this was the end.

Under the judges still the same,
 JEHOVAH, " Leader " ever ;
 He to Manoah's wife appear'd,
 To promise a deliverer.*
 Samson, the man of conflict, strife,
 Of strength, and human weakness,
 Was still a type of Christ, who was
 Divine, but " bare our sickness."

Gideon, type of the Christian Church,
 Heard heaven's known salutation ;
 JEHOVAH 's with thee, mighty man,
 Be this thy exultation.
 " Peace be to thee, fear not," go forth,
 And thou shalt Israel save ;
 I give the victory to the few,
 The chosen, true, and brave.†

JEHOVAH-shalom, LORD send peace,
 Himself, the invok'd One, came,
 Good-will on earth, conciliation,
 Werð heaven's peaceful strain.
 The dew is on the fleece, *and* ground,
 Demand no other sign ;

* Josh. xiii. 14-16.

† Ibid. vi. 7.

The Pentecostal gifts proclaim
Thy commission is divine.

The Spirit came on Gideon,
On Samson many times,
According to God's covenant,*
On all for "power," and sign.
Go and proclaim the Gospel,
JESUS, the Saviour, preach;
Salvation is of Him alone,
The world this doctrine teach.

"Lo, I am with you alway,"
The One, Eternal Three;
This Headship, and Foundation,
Your keys of heaven must be.
"Behold, how good and pleasant,"
For one family to dwell,
In love, peace, unity in Christ,
The bond that conquers hell.

But, oh, no truce with men, with sin,
No compromise of truth;
Here is the fierce, sharp conflict,
The brunt that costs us most.
But God demands fidelity,
For strength then let us pray;
The graces of His Spirit
Will ever win the day.

Samuel by JEHOVAH call'd,
To be His priest, king, Seer.
Had more light and unction given
Than falls to most men's share.‡

* Hag. ii. 5.

‡ 1 Sam. iii.

A spiritual, holy line,
 Of kings and priests he formed ;
 Restored the royal diadem,
 By blind fanatics scorned.*

An ignoble dynasty from Saul,
 God to proud man gave place ; †
 But failure, conflict, overthrow,
 Destroy'd the rebel race.
 JEHOVAH reigned the King of kings,
 The Supreme Ruler still ;
 Proclaiming by His power and word,
 I send by whom I will.

On the dynasty of prophets
 The anointing Spirit fell ;
 The future to reveal to them,
 Rapt seraphs aid the spell. ‡
 "The word of the JEHOVAH came,"
 Was the order of command ;
 The same Almighty God with men,
 Allegiance to demand.

With Ezekiel on old Chebar's banks,
 'Midst symbols, cherubim ;
 Circled with glory like the bow,
 Promise His diadem.§
 With the three Hebrew children
 In the fiery burning font ; ||
 Be with us, "Son of God," when "heated
 One seven times more than wont."

With Daniel in the lions' den,
 The Almighty God to change

* 1 Sam. xvi. 13. † 1 Sam. viii. 7, 22. ‡ Isae vi. 6.
 § Ezek. i. 5, 28. || Mark x. 39.

The laws of ravening beasts of prey,
To bind with mystic chains.
That Babylon, her princes, kings,
Might see the great JEHOVAH,
Embrace the faith of covenant grace,
And reign with Him for ever.

With the captive Church in the lion's paw,
From hence e'en to deliver ;
To sing again her Paschal hymn
On her own sacred river.
" Jehovah in the midst of thee,"
Oh, " cherub," grasp this theme ; *
" Lo, I am with you alway,"
On every living stream.

Your harps down from the willows take,
Tune them again to song ;
For My own glory and name's sake,
I will avenge your wrong.
So, too, in the dark ages,
Of a long four hundred years ;
When the sun set on the prophets all,
The morrow broke with seers.

St. John, no greater e'er arose,
His banner all unfurl'd,

* Cherub here (Ezek. xxviii. 14), and Cherubim in Ezek. x. 5, 16, 19, and I think throughout the Bible, signify human agency, the inspired penmen (Exod. xxv. 22 ; 1 Sam. iv. 4 ; Ezek. x. 2 ; Psa. lxxx. 1 ; xcix. 1), and God's agent, the Church, as in Ezek. xxviii. 13, 14. And so they have the same meaning in Gen. iii. 24. The inspired penmen all stand with a flaming sword, which turns every way, to keep the way of the tree of life, to tell us there is no return to native purity, that we can only be restored to innocence and Paradise by Christ (Rev. xxii. 1, 2). And the commission of the Church is to teach the same.

Proclaim'd the great JEHOVAH GOD,*
The Redeemer of the world.
The twelve apostles witnessed all,
Of light and shade to come ;
Some of the far off future heaven,
One of eternal doom.

See the great monument, St. Paul,
Before conversion, after,
A bold blasphemer, murderer,
Against Christ breathing slaughter. †
Now the meek saint, lover of saints,
The bearer of the cross ;
A man magnanimous and bold,
Despising gain and loss.

If such the transformation wrought,
Who dares not see, proclaim,
The living, ever living power,
By grace to all the same ?
Who dares not the JEHOVAH see,
" The Christ of God," the Saviour ?
One God throughout all time the same,
With His elect for ever.

With Israel on the Moab plain,
To bless, the curse withhold ;
To show that it was cancell'd,
And could not hurt His fold.
But gross idolatry and sin
Could call down heaven's fire ;
That could alone extinguished be
By what did then transpire. ‡

* Luke i. 16, 17 ; iii. 4-6. † Acts ix. 4. Phil. iii. 8.

‡ Num. xxv. 8, 11-13.

Reader, have you been with Jesus,
Upon the mount of God ?
Has He, JEHOVAH, been with you,
"The everlasting Word ?"
Then "go in this thy might," His power,
And wisdom, all are thine ;
They who in His presence dwell,
Must in His glory shine.

King David grasp'd eternal truth,
The JEHOVAH GOD proclaimed ;
Himself a type, a herald,
More than this he disdain'd.
"O praise ye the JEHOVAH GOD,
In heaven and earth He reigns ;
Praise the JEHOVAH, it is good,"
These were his lofty strains.

And long and loud the sacred peal
Rose on the attuned ear ;
Till both "the Root and Offspring"
Of David did appear.
JEHOVAH ! swell the anthem,
The King of glory comes,
Lift up your heads, ye temple gates :
Another herald runs.

"Lift up your heads, O Zion's gates,
Ye everlasting doors ;
The King of glory shall come in,
E'en lift up heaven's doors." *
This of the ancient temple said,
The Shekinah came, descended ;

* The Holy of Holies of the temple was often called heaven (Rev. iv. 1, 2).

And so into the temple, man,
He came as He portended.

But still that temple did portray
The body of mankind;
The Church triumphant, militant,
The throne to Him assign'd.
Then watch the transit, advent
Of Son, and Spirit too;
The one to die, atone for sin,
The other to renew.

EMMANUEL ! God with us ! See !
Angels announce JEHOVAH ;
And a star directs the magi,
To worship in a manger.
Oh, world, thou gross idolator,
Gold, myrrh, frankincense bring ;
And worship thy Creator, God,
Saviour, Redeemer, King.

He came forth from eternity,
State without change or bound ;
In Himself, the Eternal, Uncreate,
Life could alone be found.
" Behold the Lamb of God," who takes
The blot of sin away,
And thus translates believers
To what, earth cannot say.

The complex One, the Triune God,
Stands on the page of time ;
The lowly form, the temple, man,
The Godhead did enshrine.

Omnipotence, omniscience,
Prescience, grace entire,
Love, holiness, His attributes ;
For sin, consuming fire.

Then He may come forth to-morrow,
The whole world to forgive ;
Because He has so once gone forth,
To die that it might live.
He may come forth to-morrow,
From sin and thrall to free,
Because His blood has guaranteed
This exodus shall be.

His miracles proclaim'd Him God ;
The cloud of witness see !
If Egypt fell before His rod,
What must His Presence be ?
" Death and hell " surrender'd, fell,*
The grave's mute laws gave way ;
Oh, majesty of God, roll on,
Bring in millennial day.

The blind, the halt, the leper cleans'd,
Ears of the deaf unstopp'd,
The dead rais'd up, devils cast out,
Tongues of the dumb unlock'd ;
Many of plagues, infirmities,
Of evil spirits heal'd ;
The sea commanded, " Peace, be still ;"
The Almighty God reveal'd.

I see Him walking on the sea,
The laws of nature changed ;

* Rev. vi. 8 ; xx. 14.

Each step proclaiming Deity,
 And "little faith" ashamed.
 I see the widow's son arise,
 The ruler's daughter, too ;
 And Lazarus, the type of life,
 Of love Divine the clue.

But, oh, a truth more definite
 Breaks on the soul, the sight ;
 The fundamental one of all,
 "The life of God," the might.*
 "I am the resurrection, life,"
 That life Divine laid down,
 Brought to us immortality,
 His own eternal crown.

Oh, sinful, mortal, helpless man,
 Fear fatal error here !
 The Godhead only build upon,
 The Stone as heaven clear:
 The Creator bought you back His own,
 He only had the price ;
 The intrinsic, valid, boundless sum,
 The cost of His own life.

Justice could make no more demand,
 Hell could conjure no more ;
 God, in the person of His Son,
 Sin's pall of censure bore ;
 Sin's penalty, the curse in full,
 "Pour'd out His soul" for all ;
 Made it "an offering for sin ;"
 Clean blotted out the Fall.

* 1 John iii. 16.

It is the ensign, colours
 He took from Satan's host ;
 It is the crown of victory
 He won at such a cost.
 Then let us track the glory on,
 The God JEHOVAH still ;
 Restoring, saving, crowning,
 Fulfilling all His will.*

"I'm He that liveth and was dead,
 Alive for evermore ;
 And have the keys of death and hell,"†
 Of heaven's lofty door.
 In virtue of my victory,
 All power to Me is given ;
 And I, life, glory give, although
 Omnipotence was hidden.

This voice so full of majesty,
 Of glory, power supreme ;
 Reveals the One eternal God,
 The God-man who had been.
 It thunders still, "Behold the LAMB,"
 Who took earth's sin away ;

* By this teaching of the Godhead of Christ, the writer by no means means that the God died. He supported the pillars of redemption, and laid down His life, and, as He said, took it again ; but the immortal nature knew no extinction. This was before taught, in the type of the two goats (Levit. xvi. 8-22). Christ said of the believer, "He shall never die." How much more of the eternal nature of God. The human nature did die ; and thus the complex nature, the human and the Divine, did bear upon Him all our iniquities unto a land not inhabited, of oblivion (Levit. xvi. 22 ; Rom. viii. 11). I think God, in the person of His Son, did suffer penalty. "Thou shalt make His soul an offering for sin" (Isa. liii. 10).

† Rev. i. 18.

Nor doubt the "living sacrifice,"
The God, your debt could pay.

Behold Him ! not the risen Head,
Ascending from the tomb ;
But God descending to St. John,
To speak to him alone.
To break the seven seals of time,
The future to reveal ;
And to affix upon the roll
The everlasting seal.

JEHOVAH, Alpha, Omega,
Which is, was, is to come ;
The First, and Last of history,
Of the sacred page along.
Apocalyptic light reveals,
The identity, "the Word ;"
The living, dying Potentate,
"The Jesus Christ the LORD."

Go to the mother, as her child
Leaves this dark realm of sin ;
And ask, has she a hope, a joy,
Save that she has in Him ?
The scene behind at best is dark,*
The shadow falls, alas !
But the Redeemer to the ransom comes,
And the gate of hell is past.

Read the ascription to His grace,
It overawes with bliss ;

* The writer dares not teach anything short of total depravity:
"That all the world may become guilty before God" (Rom. iii. 19).
"If the righteous scarcely be saved" (1 Pet. iv. 18).

"I write to you, little children,"*
 And oh, remember this,
 "Because your sins are all forgiven,"
 For your dear Saviour's sake ;
 Name one with JEHOVAH, when,
 To Israel He spake.†

Yes, bless'd ascription ! read again
 This title to His grace ;
 This name that gives our children
 Within His fold a place.
 "Your sins are all forgiven you,"
 For Jesus Christ's name sake :
 And suffer them to come to Me,
 The blessing to partake.

And oh, throughout eternity,
 Adoring love will reign ;
 As we behold our children
 Follow the LAMB once slain.
 The kingdom of our children, ‡
 His, for His own name's sake ;
 Oh, God of grace, "Thy will be done,"
 Thy crowns of victory take.

The thought recurs, what gratitude,
 What love, what holy joy,
 Will then fill every angel's heart, §
 Without a break, alloy.
 Forgiveness, mercy, glory, grace,
 Will rivet every tongue ;
 On this one theme, our children saved,
 Silence say more than song.

* 1 John ii. 12.

† Mark x. 14.

‡ Isa. xliii. 8-11 ; lx. 16.

§ Ibid. xii. 25.

Who can the o'erwhelming moment paint,
That, after death portray ?
When on the universal plain
We meet the realm of day ?
The Saviour, and the saved, both there,
Not as we knew them here ;
In one transfigur'd, glorious form,
In an immortal sphere ?

As the lost soul in Christ arose,
So will the body too ;
Humanity come forth when He
Commands to live anew.
He many mansions has prepar'd,
Within His wide domain,
For those created in Himself,
To live with Him again.

So at the last great judgment day,
Before the great white throne—
Grace grows just in proportion
As we draw nearer home—
“ The book of life is open'd,
My name found written there ;
Simply because not blotted out ;
Erase the word despair !

Christ bids us *now* rejoice in that, *
And thanks His heavenly Father
That truth is hidden from the wise,
To babes revealèd rather.
As Judge we now His sentence hear,
“ Whoever was not found

* Luke x. 20, 21.

Written within the book of life,
In the lake of fire was" bound.*

Oh, close this door of judgment, woe,
Nor ever more rebel ;
But worship the JEHOVAH GOD,
The Conqueror of hell.
Laud Him in His near relation
To sinful, dying men ;
Laud Him, EMMANUEL, with us,
And all respond, Amen.


Throughout eternity I'll bow, .
And worship at His feet ;
Who saves my soul, my child, my house,
In whom all glories meet.
"Alleluia. Praise JEHOVAH,"
Angels, archangels join,
With seraphim and cherubim,
To praise the great Sublime.

Beneath the starry canopy,
The universal frame ;
At His throne heaven, His footstool earth,
Laud forth the glorious name.
Oh, Church of Christ, love, worship, serve,
Beneath creation's dome ;
Go forth and gather all in One,
Expel, and bring in Rome.

Go forth and gather all in One,
Forms, limits, sects despise ;
Name thy proud walls salvation,
And all thy gates name praise. †

* Rev. xx. 15.

† Isa. lx. 18.



For it is good to praise the LORD,
Pleasant," divine, moreover.

"Praise, too, is comely, praise our God,"
The Deity behold!

We've the light of revelation,
But the half has not been told.

* Dan. vii. 14-27.







